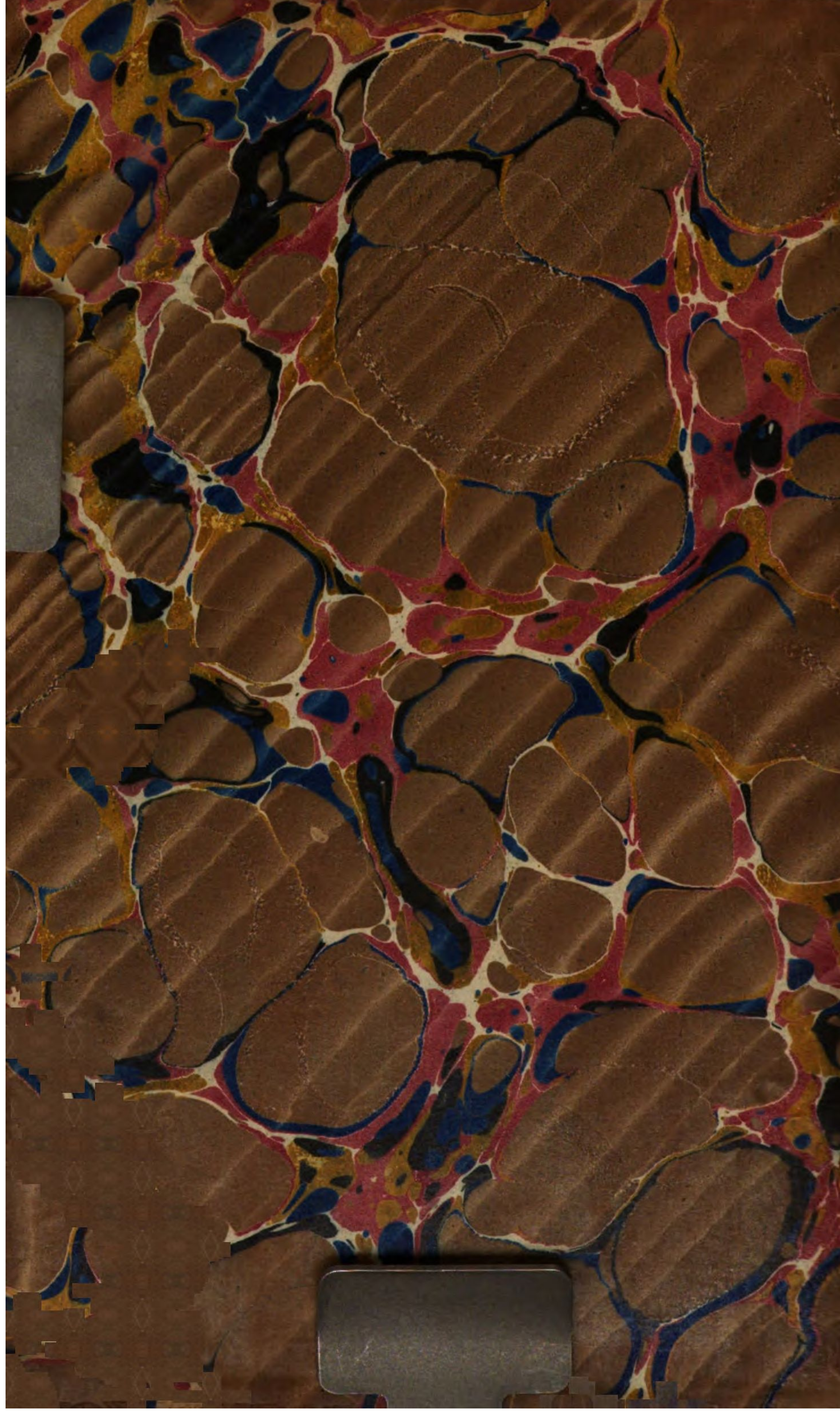






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Gwedenborg

(28)

THE
WISDOM OF ANGELS

OR
DIVINE LOVE

—
By
Divine Wisdom.

[1844, 60.]

THE
WISDOM OF ANGELS

CONCERNING

DIVINE LOVE

AND

Divine Wisdom.

[Price 5s. 6d.]

THE
WISDOM OF ANGELS
CONCERNING
DIVINE LOVE
AND
DIVINE WISDOM.

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TRANSLATED FROM THE LATIN OF  
THE HON. EMANUEL SWEDENBORG,

*Originally published at Amsterdam, in the Year 1763.*

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THE

WISDOM OF ANGELS

CONCERNING

DIVINE LOVE

DIVINE WISDOM



PREFACE.

THE Character and Writings of Baron Swedenborg, and the nature and end of his communication with the spiritual world into which men enter after death, are now so well known, that it is not necessary here to say much on this head; I shall therefore content myself with referring those who are desirous of more particular information as to the Author himself, to the Prefaces prefixed by the translators to his Work entitled *True Christian Religion or the Universal Theology of the New Church*, and to the Treatise concerning *Heaven and Hell*; from which, and from the works themselves, abundant satisfaction may be obtained, both with regard to this writer and the object of his publications.

This first volume of the Wisdom of the Angels treats of the Creator and the creation of the universe; the second volume treats of the preservation of the created universe, and consequently of the Divine Providence; both of them subjects of the utmost concern to all men. This inestimable work may be compared to a golden key, long lost and hid among rubbish, but now at last found, whereby, under the divine blessing, a door may be unlocked, and the reader introduced to inexhaustible treasures of true religion and true philosophy.

Throughout the whole of this translation my aim hath been to give the reader as little of my own, and as much of the author and of his meaning, as possible; which seemed most likely to be effected by adhering not only to the general sense, but also literally to the expression of the original, so far as the different genius of the two languages would permit. In one or two instances I have ventured to differ from the translations of our author's other writings in the rendering of certain expressions: for example; the latin words *Divinum procedens*, which have been rendered *the divine Proceeding*,

PREFACE.

are here translated *the proceeding Divine*, for reasons which I think will be obvious, and especially because it seems evident that in the original the word *Divinum* (*the Divine or Divinity*) is used as a substantive, and the word *procedens* (*proceeding*) as a participle; and they are intended to convey an idea of somewhat divine (*divinum*) which proceedeth (*procedens*) from the sun of the spiritual world: this somewhat divine, which proceedeth from the sun of the spiritual world, is spiritual heat and spiritual light, which are to be called *the proceeding Divine*: for the light which proceedeth from the sun and the heat which proceedeth from the sun, are not called the sun's light proceeding and the sun's heat proceeding, but the sun's proceeding light and proceeding heat. I have been the more particular in mentioning this, as it is an expression which frequently occurs, and it is of great importance that it should be rightly understood. It is the same which in other places is called *the fiery spiritual* and also the *angelic*: as proceeding from the Divinity, that is, from the Lord, it is called *the Divine*; as received by the angels it is called *the angelic*; and as received by spirits it is called *the spiritual*; because its operation and effect differ according to the difference of the recipients.

Reader, what is now laid before thee will in like manner be determined, as to its effect, by the state and disposition of that mind which thou hast for its reception. If thou art a wise man and a genuine lover of truth, thou wilt be enabled to discern therein angelic wisdom.

THE TRANSLATOR.

January 14, 1788.

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ANGELIC WISDOM

CONCERNING

DIVINE LOVE.

PART THE FIRST.

1. **T**HAT LOVE IS THE LIFE OF MAN. Man knoweth that there is such a thing as love, but he doth not know what love is: he knoweth that there is such a thing as love from the use of the word in common speech, as when it is said, such a one loves me, the king loves his subjects and the subjects love their king, the husband loves his wife and the mother her children, and *vice versa*; also when it is said that this or that person loves his country, his fellow-citizens, his neighbour; in like manner we apply the expression to things abstracted from person, as when we say that we love this or that thing. Nevertheless, though the word love is so universally in the mouths of men, scarcely any one knoweth what love is: whilst he meditates upon it, inasmuch as he cannot then form to himself any idea of thought concerning it, he says either that it is not any real thing, or that it is only something flowing-in through the sight, hearing, feeling and conversation, and thereby affecting him; he is altogether ignorant that it is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof. A wise man may perceive this from the following queries: if you remove the affection, which is of love, can you think

any thing? and can you do any thing? Doth it not happen that in proportion as the affection which is of love groweth cold, the thought, speech and action grow cold also? and that in proportion as it is heated, they also are heated? But this a wise man perceiveth, not from a knowledge that love is the life of man, but from experience of this fact.

2. No one knoweth what is the life of man, unless he knoweth that it is love; if this be not known, one person may believe that the life of man is only to feel and to act, another that it is to think, when nevertheless thought is the first effect of life, and sensation and action the second effect of life. It is said that thought is the first effect of life, but thought is of different degrees, interior and more interior, also exterior and more exterior: inmost thought, which is a perception of ends, is actually the first effect of life: but of these hereafter, when the degrees of life are treated of.

3. Some idea of love, as being the life of man, may be had from the heat of the sun in the world, which, as is well known, is the common life as it were of all the vegetations of the earth; for from that heat, when it commences, which it does in the time of spring, vegetables of all kinds shoot forth from the ground, are adorned with leaves, afterwards with flowers, and lastly with fruit, and thus, as it were, live; but when the heat retires, as is the case in the autumnal and winter seasons, they are then stripped of those signs of their life, and wither: similar is the case of love in man, for love and heat mutually correspond to each other; wherefore also love is warm.

4. THAT GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF, BECAUSE HE IS LIFE ITSELF; AND THAT ANGELS AND MEN ARE RECIPIENTS OF LIFE. This, in the treatises on the *Divine Providence* and on *Life*, will be abundantly illustrated; we shall here only observe, that the Lord, who is the God of the universe, is uncreate and infinite, whereas man and angel is created and finite; and because

the Lord is uncreate and infinite, He is Being (*Esse*) Itself, which is called Jehovah, and He is Life Itself or Life in Himself. From the uncreate, infinite, *Esse* Itself and Life Itself, no being can be immediately created, because the Divine is one and not divisible, but from created and finite substances, so formed that the Divine may be in them, beings may be created. Inasmuch as men and angels are such beings, they are recipients of life: wherefore if any man suffers himself so far to be misled, as to think that he is not a recipient of life, but life itself, he cannot be with-held from thinking that he is a God. That man feels as if he were life itself, and thence believes that he is, is grounded in fallacy; for in the instrumental cause the principal cause is no otherwise perceived than as one with it. That the Lord is Life in Himself, He Himself teacheth in John: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," v. 26: and "that He is the Life," John xi. 25. xiv. 6. Now inasmuch as life and love are one, as appears from what hath been said above, n. 1, 2. it follows that the Lord, because He is Life Itself, is Love Itself.

5. But in order that this matter may be rightly apprehended, it is necessary to be known, that the Lord, inasmuch as He is love in its very essence, that is, divine love, appears before the angels in heaven as a sun; and that from that sun proceedeth heat and light; and that the heat thence proceeding, in its essence, is love, and the light thence proceeding, in its essence, is wisdom; and that the angels, in proportion as they are recipients of that spiritual heat and spiritual light, are loves and wisdoms, not loves and wisdoms from themselves, but from the Lord. This spiritual heat and spiritual light not only descend by influx into angels and affect them, but descend also by influx into men and affect them, altogether in proportion as they become recipients, and they become recipients according to their love of the Lord, and their love towards their neighbour. This sun itself, or di-

vine love, cannot by its heat and light create any one immediately from itself, for in that case he would be love in its essence, which is the Lord Himself, but it can create beings from substances and materials so formed as to be capable of receiving its heat itself and light itself; comparatively as the sun of this world cannot, by its heat and light, immediately produce germinations in the earth, but it can produce them from earthly materials, in which it may be present by its heat and light, and give vegetation. That the divine love of the Lord appeareth as a sun in the spiritual world, and that therefrom proceed spiritual heat and spiritual light, from whence the angels have their love and wisdom, may be seen in the work concerning *Heaven and Hell*, n. 116 to 140.

6. Since therefore man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form receptible of life, to which, as a stamen or beginning, successively accede, in the womb, substances and matters in forms adapted to the reception of life in their order and degree.

7. THAT THE DIVINE IS NOT IN SPACE. That the Divine or God is not in space, although He is omnipresent, and present with every man in the world, and every angel in heaven, and every spirit under heaven, cannot be comprehended by any merely natural idea, but it may by a spiritual idea. The reason why it cannot be comprehended by a natural idea, is, because in that idea there is space; for it is formed of such things as are in the material world, in all and every one of which, that are seen with the eyes, there is space: every thing in that world, both great and small, hath relation to space; every thing that hath length, breadth and height, hath the same relation; in a word, space is connected with every measure, figure and form that is in the world of matter: wherefore it is said, that it cannot be comprehended by any merely natural idea, that the Divine

is not in space, when it is said that the Divine is every where. Nevertheless, man may comprehend this by natural thought, if he will only admit into such thought somewhat of spiritual light; wherefore, first of all, something shall be said concerning spiritual ideas and the thought thence derived. A spiritual idea doth not derive any thing from space, but it derives every thing appertaining to it from state: state is predicated of love, of life, of wisdom, of the affections, of the joys thence derived, in general of good and of truth: an idea truly spiritual concerning those things hath nothing in it common with space, being superior thereto, and seeing the ideas of space under it, as heaven sees the earth. But whereas angels and spirits see with their eyes in the same manner that men do in the world, and objects cannot be seen but in space, therefore in the spiritual world, where spirits and angels are, there appear spaces like the spaces upon earth, which, nevertheless, are not spaces but appearances; for they are not fixed and stationary as in the earth; they can be lengthened and contracted, changed and varied; and therefore, because they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea, which is no other concerning distances of space, than as concerning distances of good or distances of truth, which are affinities and similitudes according to their states.

8. Hence it may appear, that man from a merely natural idea cannot comprehend that the Divine is every where, and yet not in space; and yet that angels and spirits clearly comprehend this; consequently that man also may, if so be he will admit something of spiritual light into his thought. The reason why man may comprehend it is, because his body doth not think, but his spirit, thus not his natural but his spiritual [part].

9. But the reason why many do not comprehend this is, because they love the natural [part or principle], and there-

fore will not elevate the thoughts of their understanding above it into spiritual light, and they who will not, cannot think even of God but from space, and to think of God from space is to think of the extense of nature. This is expedient to be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood concerning the divine life, which is love and wisdom, here treated of; and therefore very little, if any thing, concerning the divine providence, omnipresence, omniscience, omnipotence, infinity, and eternity, which are to be treated of in their series.

10. It hath been said, that in the spiritual world spaces appear equally as in the natural world, consequently also distances, but that they are appearances according to spiritual affinities, which are of love and wisdom, or of good and truth. Hence it is that the Lord, although He is in the heavens with the angels every where, nevertheless appears high above them as a sun: and whereas the reception of love and wisdom constitutes affinity with Him, therefore those heavens appear nearer to Him where the angels are in a nearer affinity from reception, than where they are in a more remote affinity. Hence also it is, that the heavens, which are three, are distinct from each other, and in like manner the societies of each heaven; also that the hells under them are remote according to the rejection of love and wisdom. Similar is the case with man, in whom and with whom the Lord is present in the universal terrestrial globe; and this solely by reason that the Lord is not in space.

11. THAT GOD IS VERY MAN. In all the heavens there is no other idea of God than that of a Man; the reason is, because heaven in the whole, and in part, is in form as a man, and the Divine, which is with the angels, constitutes heaven; and thought proceedeth according to the form of heaven; wherefore it is impossible for the angels to think of God

otherwise: hence it is that all they in the world, who are in conjunction with heaven, think in like manner of God, when they think inwardly in themselves, or in their spirit. By reason that God is a Man, all angels and all spirits are men in a perfect form; this is a consequence of the form of heaven, which in its greatest and least parts is like itself: that heaven in the whole, and in every part, is in form as a man, may be seen in the work concerning *Heaven and Hell*, n. 59 to 87; and that thoughts proceed according to the form of heaven, n. 203, 204. That men were created after the image and likeness of God is known from Genesis i. 26, 27; also that God was seen as a Man by Abraham and others. The ancients, from the wise to the simple, thought no otherwise of God than as of a Man, and at length, when they began to worship a plurality of gods, as at Athens and Rome, they worshipped them all as men. What has been said may be illustrated by the following extract from a small treatise, published some time ago. “The gentiles, particularly the
“Africans, who acknowledge and worship one God the
“Creator of the universe, entertain an idea of God as of a
“Man, and say that no one can have any other idea of God.
“When they hear that many form an idea of God as of
“a little cloud in the midst of the universe, they ask where
“such are; and when it is said that there are such among
“Christians, they deny that it is possible; but in reply it is
“shewn, that some Christians conceive such an idea from this
“circumstance, that God in the Word is called a spirit, and
“of a spirit they think no otherwise than as of a thin cloud,
“not knowing that every spirit and every angel is a man.
“Nevertheless examination was made, whether their spiri-
“tual idea was similar to their natural idea, and it was found
“that it was not similar with those who interiorly acknow-
“ledge the Lord as the God of heaven and earth. I heard
“a certain Presbyter of the Christians say, that no one can

“ have any idea of a Divine Human [Being] ; and I saw him
“ carried about to various nations, successively to such as
“ were more and more interior, and from them to their hea-
“ vens, and lastly to the Christian heaven, and every where
“ there was given a communication of their interior percep-
“ tion of God, and he observed that they had no other idea
“ of God than the idea of a Man, which is the same with the
“ idea of a Divine Human [Being].”

12. The idea of the common people in the Christian world concerning God is as of a Man, because God is called a *Person* in the Athanasian doctrine of the Trinity : but they who are wiser than the common people pronounce God to be invisible, which proceeds from their not being able to comprehend how God, as a Man, could have created heaven and earth, and fill the universe with His presence, with other particulars, which cannot be rightly apprehended so long as man is ignorant that the Divine is not in space. But they who approach the Lord alone, think of a Divine Human [Being], and therefore of God as a Man.

13. Of how great importance it is to have a just idea of God, may appear from this consideration, that the idea of God constitutes the inmost thought of all those who have any religion, for all things of religion and divine worship have respect unto God : and inasmuch as God is universally and particularly in all things of religion and of worship, therefore, unless there be a just idea of God, no communication can be given with the heavens : hence it is, that in the spiritual world every nation hath its place according to its idea of God as a Man, for in this and in no other is the idea of the Lord. That the state of every man's life after death is according to the idea of God which he hath confirmed in himself, appears manifestly from the reverse of the proposition, viz. that the negation of God constitutes hell, and, in the Christian world, the negation of the Lord's Divinity.

14. THAT ESSE AND EXISTERE [TO BE AND TO EXIST,] IN GOD-MAN ARE DISTINCTLY ONE.* Where there is Esse, there is also Existere: one is not possible without the other; for Esse is by Existere, and not without it. This the rational [principle] comprehends, when it thinks whether there can be any Esse which doth not Exist, and whether there can be any Existere but from an Esse; and inasmuch as the one hath place with and not without the other, it follows that they are one, but distinctly one. They are distinctly one, as is the case with love and wisdom; for love also is Esse and wisdom Existere, inasmuch as love doth not exist but in wisdom, nor wisdom but from love; wherefore, when love is in wisdom then it existeth. These two are such a *one*, that they may be distinguished indeed in thought, but not in act. And inasmuch as they may be distinguished in thought, but not in act, therefore it is said they are *distinctly* one. Esse and Existere in God-Man are also distinctly one, as soul and body; soul doth not exist without its body, nor body without its soul. It is the divine soul of God-Man which is understood by the divine Esse and His divine body which is understood by the divine Existere. That a soul can

* The Latin infinitives *Esse* and *Existere* are retained in this edition wherever they occur, because the corresponding English terms, *To Be* and *To Exist*, cannot be used as nouns, and the apparently synonymous expressions *Essence* and *Existence*, adopted in the first edition, usually imply, in the phraseology of the author, a distinct idea. Thus he says himself in another work, "The reason why the terms *Esse* and *Existere* are used, and not *Essence* and *Existence*, is, because a distinction is to be made between *Esse* and *Essence*, and between *Existere* and *Existence*, as between what is prior and what is posterior, and what is prior is more universal than what is posterior: infinity and eternity have reference to the divine *Esse* and *Existere*; and divine love and divine wisdom, and thence omnipotence and omnipresence, have reference to the divine *Essence* and *Existence*." See *Tr. Ch. Rel.* n. 21. It may be useful to the English reader, and enable him to read this work with more pleasure, to be informed, that in pronouncing these words the final *e* must be sounded, so as to make *esse* contain two syllables, and *existere* four.

exist without a body, and exercise thought and wisdom, is an error proceeding from fallacies; for every soul of man is in a spiritual body, after it hath put off its material coverings which it carried about with it in the world.

15. The reason why an Esse is not an Esse unless it exists, is, because it is not before in a form, and that which is not in a form hath not a quality, and that which hath not a quality is not any thing. That which exists from an Esse, maketh one with the Esse, by reason that it is from the Esse; hence there is a uniting into one; and hence it is that one is the other's mutually and reciprocally, also that one is all in all in the other as in itself.

16. Hence it may appear that God is a Man, and that thereby he is a God existing, not existing from Himself, but in Himself. He who existeth in Himself is God from whom all things are.

17. THAT IN GOD-MAN INFINITE THINGS ARE DISTINCTLY ONE. It is well known that God is infinite, for He is called infinite; but He is called infinite because He is infinite. He is not infinite by virtue of this alone, that He is real Esse and Existere in Himself, but because infinite things are in Him: an infinite without infinite things in Himself is not infinite but as to the bare name. Infinite things in Him cannot be said to be infinitely many, nor infinitely all, by reason of the natural idea concerning many and all; for the idea of infinitely many is limited, and the idea of infinitely all is indeed unlimited, but it is derived from limited things in the universe: wherefore man, inasmuch as his ideas are natural, cannot by sublimation and approximation come to a perception of the infinite things in God; but an angel, whose ideas are spiritual, may by sublimation and approximation be elevated above the degree of a man, but yet not to the thing itself.

18. That there are infinite things in God, any one may affirm in himself who believeth that God is a Man; and that

inasmuch as He is a Man, He hath a body and every thing appertaining to a body; thus that He hath a face, a breast, an abdomen, loins, and feet, for without these He would not be a man; and that forasmuch as He hath these, He hath also eyes, ears, nostrils, a mouth and tongue; and also the organs that are within a man, as the heart and lungs and their dependencies; all which, taken together, are what make man to be a man. In created man those things are many, and, viewed in their contextures, are innumerable; but in God-Man they are infinite, there being nothing wanting, whence He hath infinite perfection. The reason why a comparison is made between uncreated Man, which is God, and created man, is, because God is a Man, and it is said by Him in the first chapter of Genesis, that "man in this world was created after His image and according to His likeness." v. 26, 27.

19. That there are infinite things in God appears more manifestly to the angels from the heavens in which they are. The universal heaven, which consisteth of myriads of myriads of angels, in its universal form is as a man; so also is every society in heaven, as well great as small; hence also an angel is a man, for an angel is a heaven in its least form: that this is the case may be seen in the treatise concerning *Heaven and Hell*, n. 51 to 87. The form of heaven in the whole, in part, and individually, is such by virtue of the Divine which the angels receive, for in proportion as an angel receives of the Divine, in the same proportion he is in perfect form a man: hence it is that the angels are said to be in God, and God in them, also that God is all in all with them. How many things there are in heaven cannot be described; and inasmuch as the Divine constituteth heaven, and consequently those ineffably many things are from the Divine, it clearly appears that there are infinite things in Very Man, who is God.

20. The like conclusion may be formed from the created universe, when it is regarded with a view to uses and their

correspondences: but before this can be understood, some things must be premised by way of illustration.

21. Inasmuch as there are infinite things in God-Man, which appear in the heavens, in angels, and in men, as in a mirror, and inasmuch as God-Man is not in space, as was shown above, n. 7, 8, 9, 10, it may in some degree be seen and comprehended, how God may be omnipresent, omniscient, and all-provident; and how as a Man He could create all things, and can as a Man preserve the things created from Himself in their order to eternity.

22. That infinite things are distinctly one in God-Man, may also appear evident in man as in a mirror. In man there are many and innumerable things, as was said above, but still man perceives them as one; he doth not from sense know any thing of his brain, his heart and lungs, his liver, spleen and pancreas; nor of the innumerable things in his eyes, ears, tongue, stomach, organs of generation, and the rest; and inasmuch as from sense he doth not know these things he is to himself as one. The reason is, because all those things are in such a form, that no one of them can be wanting; for he is a form recipient of life from God-Man, as was shown above, n. 4, 5, 6: from the order and connection of all in such a form is produced a sense, and thence an idea, as if they were not many and innumerable things, but one. Hence it may be concluded, that the many and innumerable things, which constitute in man as it were one, in Very Man, who is God, are distinctly, yea most distinctly, one.

23. THAT THERE IS ONE GOD-MAN FROM WHOM ALL THINGS ARE. All the principles of human reason agree, and as it were centre in this, that there is one God the Creator of the universe; wherefore a reasonable man, by virtue of the common principle of understanding, thinks no otherwise, nor can think otherwise. Tell any one who hath sound reason, that there are two creators of the universe, and you will find in yourself a repugnance thence

arising, and possibly from the bare sound of the words in your ear; whence it is evident that all the principles of human reason join and centre in this, that **GOD IS ONE**. There are two causes why this is so; the *first* is, because the faculty itself of thinking rationally, viewed in itself, is not of man, but of God in him; on this faculty depends human reason in its common [ground or principle], and this common [ground or principle] causeth it to see as from itself that God is one: the *other* is, because man, by means of that faculty, either is in the light of heaven, or derives the common [ground or principle] of his thought thence, and it is a universal of the light of heaven that God is one. The case is otherwise if man, by virtue of that faculty, hath perverted the inferior things of his understanding; such a one indeed possesses the faculty, but by the intorsion of the inferior principles he turns it another way, whereby his reason becomes not sound.

24. Every man, although he is ignorant of it, thinks of a collective body of men as of a single man, wherefore also he immediately perceives what is meant when it is said, that a king is the head, and his subjects the body; also when it is said, that this or that person is such and such in the common body, that is, in the kingdom. The case is similar in respect to the spiritual body as to the civil body: the spiritual body is the church, its head is God-Man: hence it is evident how in this perception the church would appear as a man, if one God, the Creator and Sustainer of the universe, were not thought of, but instead of one several; it would appear in that perception like one body upon which were several heads, consequently not like a man, but like a monster. If it should be said, that those heads have one essence, and that thereby they all together make one head, no other idea can thence result, but the idea either of one head with several faces, or of several heads with one face, consequently the church in such perception would be

presented as deformed; when nevertheless one God is the head, and the church is the body, which acts from the controul of the head, and not from itself, as is also the case in man. Hence also it is, that there is only one king in one kingdom; for more than one would distract it, whereas one may preserve it in unity.

25. The case would be similar in the church dispersed over the whole world, which is called a communion, by reason that like one body it is under one head. It is well known, that the head governs and controuls the body under it, for in the head reside the understanding and the will, and from the understanding and the will the body is acted upon, insomuch that the body is nothing but obedience. The body cannot act at all but from the understanding and will in the head; in like manner neither can the man of the church act at all but from God. It appears as if the body acted from itself, as if the hands and feet in acting moved themselves from themselves, and as if the mouth and tongue in speaking vibrated from themselves, when nevertheless they do not in the least do it from themselves, but from the affection of the will and consequent thought of the understanding in the head. Think then if one body had several heads, and each head was at liberty to determine itself from its own understanding and its own will, whether the body could subsist: unanimity, in this case, is not possible, such as hath place under one head. As it is in the church, so it is in the heavens, which consist of myriads of myriads of angels: unless all and every one of them had respect to one God, they would fall off one from another, and heaven would be dissolved: wherefore, if an angel of heaven only thinks of a plurality of Gods, he is immediately separated, for he is cast to the uttermost boundary of heaven, and falls down.

26. Forasmuch as the universal heaven, and all things therein, have relation to one God, therefore the speech of the angels is such, that by a certain agreeing harmony flow-

ing from the agreeing harmony of heaven, it terminates in one: an indication this that it is impossible for them to think of more than one God, for their speech is from their thought.

27. What person of sound reason doth not perceive, that the Divine is not divisible; also that a plurality of Infinites, Uncreates, Omnipotents, and Gods, is not possible? If another, who hath no reason, should say that it is possible there may be several Infinites, Uncreates, Omnipotents and Gods, provided they have the same essence, and that thereby there is one infinite, uncreate, omnipotent God—is not one and the same essence one and the same identity? and one and the same identity is not communicable to many; if it should be said that one is from the other, then he who is from the other is not God in Himself, and nevertheless God in Himself is the God from whom all things are. See above, n. 16.

28. THAT THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM. If you collect together all things that you know, and place them under the intuition of your mind, and examine in some elevation of spirit what is the universal of them all, you cannot conclude otherwise than that it is love and wisdom; for these two principles are the essentials of all things of the life of man: every thing civil, moral, and spiritual, appertaining to him, depend upon these two, and without these two they are not any thing. Similar is the case with all things of the life of man in his compound state, which is, as was before said, a greater or less society, a kingdom or empire, the church, and also the angelic heaven. Take away from them love and wisdom, and think whether they are any thing, and you will discover that without these, as grounds of their existence, they are nothing.

29. That in God there is love, and at the same time wisdom, in their very essence, cannot be denied by any one; for He loveth all from love in Himself, and leadeth all from wisdom in Himself. The created universe also, viewed

from a principle of order, is so full of wisdom, grounded in love, that it may be said that all things in the complex are wisdom itself: for indefinite things are in such order, successively and simultaneously, that taken together they make one: it is on this account, and no other, that they are capable of being held together and preserved perpetually.

30. It is in consequence of the Divine Essence Itself being love and wisdom, that man hath two faculties of life, from one of which he hath his understanding, and from the other his will: the faculty from whence he hath his understanding, derives all it hath from the influx of wisdom from God; and the faculty from whence he hath his will, derives all it hath from the influx of love from God. Man's not being justly wise, and not exercising his love justly, does not take away the faculties, but only closes them up inwardly, and so long as it closes them up inwardly, the understanding is indeed called understanding, and in like manner the will is called will, but yet essentially they are not so: wherefore if those faculties were taken away, all that is human would perish, which consists in thinking, and in speaking from thought, and in willing, and in acting from will. Hence it is evident that the Divine resides with man in those two faculties, which are the faculty of being wise, and the faculty of loving; that is, in the ability. That in man there is a power of loving, although he is not wise and doth not love as he might, hath been made known to me by much experience, which you may see abundantly elsewhere.

31. It is in consequence of the Divine Essence Itself being love and wisdom, that all things in the universe have relation to good and truth; for all that which proceeds from love is called good, and that which proceeds from wisdom is called truth: but of these more hereafter.

32. It is in consequence of the Divine Essence Itself being love and wisdom, that the universe and all things in it, as well the things that have life as the things that have not

life, subsist from heat and light; for heat corresponds to love, and light corresponds to wisdom; wherefore also spiritual heat is love, and spiritual light is wisdom: but of these also more hereafter.

33. From the divine love and the divine wisdom, which constitute the very Essence, which is God, proceed all the affections and thoughts in man, the affections from the divine love, and the thoughts from the divine wisdom: and all and singular the things appertaining to man are nothing but affection and thought, these two principles being as it were the fountains of all things appertaining to his life: all the delights and pleasantnesses of his life are hence derived, the delights from the affection of his love, and the pleasantnesses from the thought therein grounded. Now forasmuch as man was created to be a recipient, and is a recipient so far as he loveth God, and from the love of God has wisdom, that is, so far as he is affected by those things which are from God, and so far as he thinks from that affection, it follows that the divine essence, from which all things were created, is divine love and divine wisdom.

34. THAT THE DIVINE LOVE IS OF THE DIVINE WISDOM, AND THE DIVINE WISDOM OF THE DIVINE LOVE. That the divine esse and the divine existere in God-Man are distinctly one, may be seen above, n. 14 to 16. And forasmuch as the divine esse is divine love, and the divine existere is divine wisdom, therefore these in like manner are distinctly one. They are called distinctly one, because love and wisdom are two distinct things, but so united, that love is of wisdom and wisdom of love; for love is in wisdom, and wisdom *exists* in love: and forasmuch as wisdom derives its existere from love, as was said above, n. 15, hence also the divine wisdom is an esse; whence it follows, that love and wisdom taken together are the divine esse, but taken distinctly, love is called the divine esse, and wisdom the divine existere. Such is the idea

of the angels concerning the divine love and the divine wisdom.

35. Inasmuch as there is such a union of love and wisdom, and of wisdom and love, in God-Man, the divine essence is one; for the divine essence is divine love because it is of divine wisdom, and divine wisdom because it is of divine love: and inasmuch as there is such a union of these principles, therefore also the divine life is one: life is the divine essence. The ground and reason why the divine love and the divine wisdom are one, is, because their union is reciprocal, and reciprocal union maketh unity. But of reciprocal union more will be said elsewhere.

36. There is also a union of love and wisdom in every divine work, by virtue whereof it hath perpetuity, yea, eternity. If there were more of the divine love than of the divine wisdom, or more of the divine wisdom than of the divine love, in any created work, it could not subsist, except so far as their influence was equal; whatsoever exceeds such equality passeth off.

37. The Divine Providence in reforming, regenerating, and saving men, participates equally of the divine love and the divine wisdom: from more of the divine love than of the divine wisdom, or from more of the divine wisdom than of the divine love, man cannot be reformed, regenerated and saved: divine love willeth to save all, but it cannot save them but by the divine wisdom, and all the laws whereby salvation is effected are of the divine wisdom, and love cannot transcend those laws, because the divine love and the divine wisdom are one, and act in union.

38. The divine love and the divine wisdom are understood in the Word by justice and judgment; the divine love by justice, and the divine wisdom by judgment; wherefore in the Word justice and judgment are predicated of God; as in the Psalms: "Justice and judgment are the support of

“Thy throne,” Psalm xcvi. 2: “The Lord shall bring forth thy justice as the light, and thy judgment as the noon-day,” Psalm xxxvii. 6: in Hosea: “I will betroth thee unto Me for ever in justice and judgment,” ii. 19: in Jeremiah: “I will raise unto David a just branch, and he shall reign a king, and shall execute judgment and justice in the earth,” xxiii. 5: in Isaiah: “He shall sit upon the throne of David and upon his kingdom, to establish it in judgment and in justice,” ix. 6: in the same: “Jehovah shall be exalted for He hath filled the earth with judgment and justice,” xxxiii. 5: in the Psalms: “When I shall have learned the judgments of Thy justice:” “Seven times in the day do I praise Thee, because of the judgments of Thy justice,” psalm cxix. 7, 164. The same is understood by life and light in John: “In Him was life, and the life was the light of men,” i. 4: by life in this passage is understood the divine love of the Lord, and by light His divine wisdom. The same is also understood by life and spirit in John: “Jesus said, the words which I speak unto you, they are spirit, and they are life,” vi. 63.

39. In man, love and wisdom appear as two separate things, but still in themselves they are distinctly one, because in man, such as his love is, such is his wisdom, and such as his wisdom is, such is his love: the wisdom which does not make one with its love, appears as if it were wisdom, and yet is not so; and the love which does not make one with its wisdom, appears as if it was the love of wisdom, although it is not; for the one derives its essence and its life from the other reciprocally. The reason why wisdom and love in man appear as two separate things, is, because the faculty of understanding in him is capable of being elevated into the light of heaven, but not the faculty of loving, except so far as a man does as he understands; wherefore that principle of apparent wisdom which does not make one with the love of wisdom, relapses into the love which makes one with

itself, which may be the love not of wisdom, yea the love of insanity: for a man may know from wisdom that he ought to do this or that, but still he doeth it not, because he does not love it; but so far as he doeth from love that which is of wisdom, so far he is an image of God.

40. **THAT THE DIVINE LOVE AND THE DIVINE WISDOM IS A SUBSTANCE AND A FORM.** The common idea of men concerning love and wisdom, is as of something volatile and floating in subtile air or æther; or as of an exhalation from something of such a nature; and scarcely any one thinks that they are really and actually a substance and a form. They who see that they are a substance and a form, nevertheless perceive love and wisdom out of their subject as issuing from it, and what they perceive out of the subject as issuing from it, although it be perceived as something volatile and floating, they also call a substance and form; not knowing that love and wisdom are the subject itself, and that that which is perceived without it as something volatile and floating is only an appearance of the state of the subject within itself. The causes why this hath not heretofore been seen are several; one is, that appearances are the first things from which the human mind forms its understanding, and that it cannot shake them off but by an investigation of the cause, and if the cause lies very deep, it cannot investigate it without keeping the understanding some time in spiritual light, in which it cannot keep it long by reason of the natural light which continually draws it down. Nevertheless the truth is, that love and wisdom are a real and actual substance and form, which constitutes the subject itself.

41. But inasmuch as this is contrary to appearance, it may seem not to merit belief unless it be demonstrated, and it cannot be demonstrated except by such things as a man can perceive by his bodily senses; wherefore by them it shall be demonstrated. Man hath five senses, which are called

feeling, taste, smell, hearing, and sight. The subject of feeling is the skin with which a man is encompassed, the substance and form itself of the skin causing it to feel what is applied; the sense of feeling is not in the things which are applied, but it is in the substance and form of the skin, which is the subject; the sense is only an affection thereof from things applied. It is the same with the taste; this sense is only an affection of the substance and form of the tongue; the tongue is the subject. It is the same with the smell; that odours affect the nose, and are in the nose, and that there is an affection thereof from odoriferous substances touching it, is well known. It is the same with the hearing; it appears as if the hearing were in the place where the sound begins, but the hearing is in the ear, and is an affection of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with the sight; it appears when a man sees objects at a distance as if the sight were there; but nevertheless it is in the eye which is the subject, and is in like manner an affection thereof; the distance is only from the judgment concluding concerning space from intermediate objects, or from the diminution and consequent obscuration of the object, whose image is produced within the eye, according to the angle of incidence. Hence it appears, that the sight does not go from the eye to the object, but that the image of the object enters the eye, and affects its substance and form: for it is the same with the sight as it is with the hearing; the hearing does not go out of the ear to catch the sound, but the sound enters the ear and affects it. Hence it may appear, that the affection of a substance and form, which constitutes the sense, is not a thing separate from the subject, but only causeth a change in it, the subject remaining the subject then as before, and after. Hence it follows, that the sight, hearing, smell, taste, and feeling, are not any thing volatile flowing from those organs, but that they are the organs them-

selves considered in their substance and form, and that whilst they are affected the sense is produced.

42. It is the same with love and wisdom, with this only difference, that the substances and forms which are love and wisdom are not extant before the eyes, as the organs of the external senses are; but still no one can deny, that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form, which is the subject. For there are in the brain innumerable substances and forms, in which every interior sense, which hath relation to the understanding and the will, resides: that all the affections, perceptions and thoughts there are not exhalations from them, but that they are actually and really the subjects, which do not emit any thing from themselves, but only undergo changes according to the influences which affect them, may evidently appear from what hath been said above concerning the senses. Of the influences [*alluentia*] which affect them more will be said below.

43. Hence it may first be seen, that the divine love and the divine wisdom in themselves are a substance and form, for they are *Esse* and *Existere* itself, and if they were not such an *Esse* and *Existere* as they are a substance and form, they would only be an imaginary entity, which in itself is not any thing.

44. THAT THE DIVINE LOVE AND THE DIVINE WISDOM ARE SUBSTANCE AND FORM IN THEMSELVES, CONSEQUENTLY THE SELF-SUBSISTING AND ONLY-SUBSISTING [BEING OR PRINCIPLE], (*Ipsium et Unicum*). That the divine love and the divine wisdom is a substance and form, hath been proved above; and that the Divine *Esse* and *Existere* is *Esse* and *Existere* in itself, hath also been said above. It cannot be said to be *Esse* and *Existere* from itself, because this involves a beginning, and also from something in it, which is *Esse* and *Existere* in itself; but the

real Esse and Existere in itself is from eternity: the real Esse and Existere in itself is also uncreate, and no created thing can exist but from the uncreate, and what is created is also finite, and finite cannot exist but from infinite.

45. He who with any degree of thought can conceive and comprehend an Esse and Existere in itself, will perfectly conceive and comprehend, that such Esse and Existere is the self-subsisting and only-subsisting [Being or Principle]: that is called self-subsisting (*ipsum*) which alone is; and that is called only-subsisting (*unicum*) from which every other thing is. Now forasmuch as the self-subsisting and only-subsisting [Being or Principle] is a substance and form, it follows that it is the self-subsisting and only subsisting substance and form: and forasmuch as that very substance and form is the divine love and the divine wisdom, it follows, that it is the self-subsisting and only-subsisting love, and the self-subsisting and only-subsisting wisdom, consequently that it is the self-subsisting and only-subsisting essence, also the self-subsisting and only-subsisting life, for love and wisdom is life.

46. Hence it may appear how sensually, that is, how much from the bodily senses and the darkness thereof, they think in spiritual things, who say that nature is from herself. They think from the eye, and cannot think from the understanding: thought from the eye shuts the understanding, but thought from the understanding opens the eye. They cannot think any thing of esse and existere in itself, and that it is eternal, uncreate, and infinite; neither can they think any thing of life, but as of something volatile, passing off into nothing, and in like manner of love and wisdom; being altogether incapable of discerning that all things of nature derive thence their existence. Neither can it be seen that all things of nature exist thence, unless nature be considered from uses in their series and order, and not from some of her forms, which are objects of the eye alone; for

uses proceed only from life, and their series and order from wisdom and love, but forms are the continents of uses; therefore if the forms only are regarded, there cannot be seen any thing of life in nature, much less any thing of love and wisdom, consequently not any thing of God.

47. THAT THE DIVINE LOVE AND THE DIVINE WISDOM CANNOT BUT BE AND EXIST IN OTHER BEINGS OR EXISTENCES CREATED FROM ITSELF. It is an essential principle of love, not to love itself, but to love others, and to be joined to them by love; it is also an essential principle of love to be beloved by others, for thereby conjunction is effected: the essence of all love consists in conjunction, yea, the life of it, which is called enjoyment, pleasantness, delight, sweetness, beatitude, happiness, and felicity. Love consists in this, that we will what is our own to be another's, and that we feel his delight as delight in ourselves; this is to love; but for a man to feel his own delight in another, and not the other's delight in himself, is not to love, for in the latter case he loves himself, but in the former he loves his neighbour. These two kinds of love are diametrically opposite to each other: they both indeed effect conjunction, and it doth not appear, that for a man to love his own, that is, himself, in another, disjoineth, when nevertheless it so disjoineth, that in proportion as any one hath thus loved another, so much does he afterwards hate him; for that conjunction is dissolved successively of itself, and then love becomes hatred in a similar degree.

48. Who cannot see this, who is capable of looking into the essence of love? for what is it for a man to love himself alone, and not any one out of himself, by whom he may be beloved again? this is rather dissolution than conjunction: the conjunction of love arises from reciprocation, and reciprocation doth not exist in self alone: if it is thought to exist it is from an imaginary reciprocation in others. Hence it is evident, that the divine love cannot but be and exist

in other beings or existences, whom it loveth, and by whom it is beloved; for when such a quality exists in all love, it must needs exist in the greatest degree, that is, infinitely, in love itself.

49. With respect to God, it is not possible that He can love and be reciprocally beloved by other beings or existences in whom there is any thing of infinite, or any thing of the essence and life of love in itself, that is, any thing of divine; for if there was any thing of infinite, or of the essence and life of love in itself, that is, any thing of divine, in them, then He would not be beloved by others, but He would love Himself; for infinite or the Divine is one: if this existed in others, it would be itself, and God would be self-love, whereof not the least is possible in Him; for this is totally opposite to the divine essence: wherefore this reciprocation of love must have place between God and other beings or existences in whom there is nothing of the self-existent Divine: that it hath place in the beings created from the Divine will be seen below. But that it may exist, there must be infinite wisdom, which must make one with infinite love; that is, there must exist the divine love of divine wisdom, and the divine wisdom of divine love, concerning which see above, n. 34 to 39.

50. On the perception and knowledge of this arcanum depend the perception and knowledge of all things relating to existence or creation, also of all things relating to subsistence or preservation, by God; that is, of all the works of God in the created universe, which are to be treated of in what follows.

51. But do not, I beseech you, confound your ideas with time and space, for in proportion as you have any thing of time and space in your ideas when you read what follows, so far you will not understand it, for the Divine is not in time and space; which will be clearly seen in the continua-

tion of this work, especially in treating of eternity, infinity, and omnipresence.

52. THAT ALL THINGS IN THE UNIVERSE WERE CREATED FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN. The Universe in its greatest and smallest parts, as well as in its first and ultimate principles, is so full of divine love and divine wisdom, that it may be said to be divine love and divine wisdom in an image. That this is the case appears manifestly from the correspondence of all things in the universe with all things in man. All and singular the things which exist in the created universe, have such a correspondence with all and singular the things of man, that it may be said that man also is a kind of universe: there is a correspondence of his affections and of his thoughts thence derived with all things of the animal kingdom; a correspondence of his will and his understanding thence derived with all things of the vegetable kingdom; and a correspondence of his ultimate life with all things of the mineral kingdom. That there is such a correspondence doth not appear to any one in the natural world, but to every one, who attends to it, in the spiritual world: in that world there are all the things which exist in the natural world in its three kingdoms, and they are correspondences of the affections and thoughts, of the affections from the will and the thoughts from the understanding, as also of the ultimates of the life, of those who inhabit there; and both the latter and the former appear about them with such an aspect as is that of the created universe, with this difference, that they are in a smaller form. Hereby it manifestly appears to the angels, that the created universe is an image representative of God-Man, and that it is His love and wisdom which in the universe are manifested in an image. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is a substance and form in itself, nor life in itself, nor

love and wisdom in itself; yea, neither is man man in himself; but all is from God, who is Man, wisdom, and love, and form and substance, in Himself: that which is in itself [or self-subsisting], is uncreate and infinite; but what is from thence, that, inasmuch as it hath nothing about it which is in itself, is created and finite, and this represents the image of Him from whom it is and exists.

53. Of created and finite things may be predicated esse and existere, also substance and form, as also life, yea, wisdom and love, but all these are created and finite: the reason why such things may be predicated of things created and finite, is, not because they possess any thing divine, but because they are in the Divine and the Divine in them: for all created things, in themselves, are inanimate and dead, but they are animated and vivified by this, that the Divine is in them and they in the Divine.

54. The Divine is not in one subject different from what it is in another; but one created subject is different from another; for there do not exist two things the same, and therefore each thing is a different continent, whereby the Divine in its image appears various. His presence in opposites will be spoken of in what follows.

55. THAT ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN. It is known that all and every thing in the universe was created from God; hence the universe with all and every thing in it, in the Word, is called the work of the hands of Jehovah. It is commonly said, that the world in its complex was created out of nothing, concerning which nothing an idea is entertained absolutely of nothing; when nevertheless out of absolute nothing nothing is made, nor can be made: this is a manifest truth: wherefore the universe, which is an image of God, and therefore full of God, could not be created but in God from God; for God is Esse itself, and that which is must

exist from an *Esse*; to create that which doth exist from nothing, which doth not exist, is an absolute contradiction. But nevertheless, that which is created in God from God, is not continuous from Himself, for God is *Esse* in itself, and in things created there is not any thing of *esse* in itself; if in created things there were any thing of *esse* in itself, that would be continuous from God, and what is continuous from God is God. The idea of the angels concerning this matter is this, that that which is created in God from God, is like that in a man, which he had derived from his life, but from which the life is extracted, which is such, that it is conformable to his life, but nevertheless is not his life. This the angels confirm by many things which exist in their heaven, where they say that they are in God and God in them, and nevertheless that they have nothing of God which is God in their *esse*: more will be adduced in what follows, whereby they prove this; here it is only necessary that it should be known.

56. Every created thing, by virtue of this its origin, is such in its nature, that it may be a recipient of God, not by way of continuity but of contiguity; by the latter way and not by the former the conjunctive principle exists, there being a principle suited for conjunction in consequence of its being created in God from God; and forasmuch as it was so created, there is an analogous principle, and by means of that conjunction it is as an image of God in a mirror.

57. Hence it is that the angels are not angels from themselves, but from the above conjunction with God-Man, and this conjunction is according to their reception of divine good and divine truth, which are God, and appear to proceed from Him, although they are in Him; and their reception is according to their application of the laws of order, which are divine truths, to themselves, from their free power of thinking and willing according to the reason,

which they possess from the Lord as their own: hereby there is a reception of divine good and divine truth as from themselves, and hereby there is a reciprocation of love, for, as was said above, love doth not exist unless it be reciprocal. Similar is the case with men upon earth. From what hath been said it may now first be seen, that all things in the created universe are recipients of the divine love and divine wisdom of God-Man.

58. That the other things in the universe, which are not like angels and men, are also recipients of the divine love and divine wisdom of God-Man, as those things which are inferior to man in the animal kingdom, and the things inferior to these in the vegetable kingdom, and the things inferior to these in the mineral kingdom, cannot as yet be explained to the understanding; for first of all, more must be said concerning the degrees of life, and the degrees of the recipients of life. Conjunction with these is according to their uses; for all good uses derive their origin from no other source, than by similiar conjunction with God, but dissimilar according to degrees; which conjunction successively in descent becomes such, that there is nothing of free-will because nothing of reason, and hence there is no appearance of life in them, but still they are recipients. Inasmuch as they are recipients, they are also re-agents, for it is in consequence of their being re-agents that they are continents. Conjunction with good uses will be spoken of after the origin of evil is shown.

59. Hence it may appear, that the Divine is in all and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as it is called in the Word, that is, the work of divine love and divine wisdom, for these are understood by the hands of Jehovah: and although the Divine is in all and every thing of the created universe, still there is nothing of what is Divine in itself in their esse; for the created

universe is not God but from God; and inasmuch as it is from God, His image is in it, as the image of a man in a mirror, in which indeed the man appears, but still there is nothing of the man in it.

60. I heard several in conversation about me in the spiritual world say, that they were willing to acknowledge indeed, that the Divine is in all and every thing of the universe, because therein they see the wonderful works of God, and the more interiorly those works are examined, so much the more wonderful they appear; nevertheless, when they heard that the Divine actually is in all and every thing of the created universe, they were indignant; a proof that they assert this indeed, but do not believe it. Wherefore it was urged that they might see this merely from the wonderful faculty which every seed hath of producing its particular vegetable in such order, even to the production of new seeds, and that in every seed there is suggested an idea of what is infinite and eternal, for there is in them an effort to multiply themselves, and fructify infinitely and eternally. The same might be seen also from every animal, even the most diminutive, inasmuch as there are in it organs of the senses, also brain, heart, lungs, and so forth, with arteries, veins, fibres, muscles, and consequent acts, besides the surprising instincts peculiar to each, concerning which whole volumes have been written. All these wonderful things are from God, but the forms with which they are clothed are from the material substances of the earth; hence are vegetables, and in their order, men; wherefore it is said of man, that "he was created from the ground, and that he is dust of the earth, and that the soul of lives was breathed into him," Genesis ii. 7. Whence it is evident, that the Divine is not man's, but is adjoined to him.

61. THAT ALL CREATED THINGS IN A CERTAIN IMAGE REPRESENT MAN. This may appear from all and every

thing of the animal kingdom ; and from all and every thing of the vegetable kingdom ; and from all and every thing of the mineral kingdom. *The relation to man in all and every thing of the animal kingdom*, is evident from the following considerations, that animals of all kinds have members by which they move themselves, organs by which they feel, and viscera by which they actuate them, which are common to them with men ; they have also appetites and affections similar to the natural appetites and affections in man ; and they have connate knowledges corresponding to their affections, in some of which there appears as it were somewhat spiritual, which is more or less evident before our eyes in the beasts of the earth, the birds of heaven, bees, silk-worms, ants, &c. Hence it is that merely natural men liken the living things of that kingdom to themselves, except as to speech. *The relation to man from all and every thing of the vegetable kingdom* is evident from the following considerations ; that they exist from seed, and from thence proceed successively in their several stages ; that they have something similar to marriage, and after it proliferation ; that their vegetative soul is use, whereof they are forms, besides many other things which are relations to man, which have also been described by some. *The relation to man from all and every thing of the mineral kingdom* appears only in the endeavour to produce forms which represent themselves, which are, as hath been said, all and every thing of the vegetable kingdom, and hereby of performing uses ; for as soon as a seed falls into the bosom of the earth, it cherishes it, and gives supplies out of itself from all sides, that it may germinate, and show itself in a form representative of man ; that such an endeavour exists also in its dry parts, is evident from corals in the bottom of the sea, and from flowers in mines, produced there from minerals and also from metals. The endeavour to vegetate, and thereby to become useful, is the ultimate principle derived from the Divine in created things.

62. As there is an endeavour of the minerals of the earth to vegetate, so there is an endeavour of vegetables to vivify themselves; hence exist various kinds of insects corresponding to their odoriferous exhalations: that this is not an effect of the heat of the sun of this world alone, but of life, by that heat, according to the recipients, will be seen in what follows.

63. That there is a relation to man in all things of the created universe, may indeed be known from what hath been adduced, but cannot be seen except obscurely; whereas in the spiritual world it is seen clearly. In that world also there are all things of the three kingdoms, in the midst of which is the angel, who sees them about him, and also knows that they are representations of himself; yea, when the inmost principle of his understanding is opened, he knoweth himself, and seeth his image in them, even as in a glass.

64. From these and many other similar things, which there is not room to adduce here, it may be known for certain, that God is a Man, and that the created universe is an image of Him; for all things have a common relation to Him, as they have a particular relation to man.

65. THAT THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM ULTIMATES TO MAN, AND THROUGH MAN TO GOD THE CREATOR, FROM WHOM THEY HAD THEIR ORIGIN. *Ultimates*, as hath been said above, are all and every thing of the mineral kingdom, which are material substances of various kinds, as stony, saline, oily, mineral and metallic substances, covered over with earth consisting of vegetable and animal matters reduced to the finest powder: in these resides the end, and also the beginning, of all the uses which are from life; the end of all uses is the endeavour to produce them, and the beginning is the power acting from that endeavour: these are of the mineral kingdom. *Mediates (Media)*

are all and every thing of the vegetable kingdom, which are grasses and herbs of all kinds, plants and shrubs of all kinds, and trees of all kinds: the uses of these are for all and every thing of the animal kingdom, as well imperfect as perfect; they nourish them, delight them, and vivify them; they nourish their bodies with their materials, delight their senses with their taste, smell, and beauty, and vivify their affections. An endeavour to do these things is in them from the principle of life. *Primaries* (*prima*) are all and every thing of the animal kingdom; the lowest in this kingdom are called worms and insects, the middle birds and beasts, and the supreme men; for in every kingdom there are things lowest, middle, and supreme; the lowest for the use of the middle, and the middle for the use of the supreme. Thus the uses of all created things ascend in order from ultimates to man, who is the primary or first in order.

66. There are three degrees of ascent in the natural world, and there are three degrees of ascent in the spiritual world: all animals are recipients of life, the more perfect animals are recipients of the life of the three degrees of the natural world, the less perfect are recipients of the life of two degrees of that world, and the imperfect are recipients of one degree of the same: but man alone is a recipient of the life of three degrees, not only of the natural world, but also of the three degrees of the spiritual world. Hence it is, that man may be elevated above nature, which is not the case with any other animal: he hath the power of thinking analytically and rationally of civil and moral things which are within the sphere of nature, and of spiritual and celestial things which are above nature; yea, he may be elevated into wisdom, insomuch that he may see God. But the six degrees, by which the uses of all created things in their order ascend even unto God the Creator, will be treated of in their place. From this summary it may be seen, that there is an ascent of all created things to the First [Being or Principle],

Who alone is life, and that the uses of all things are the very recipients of life, and consequently the forms of uses.

67. It shall also be shewn in a few words, how man ascends, that is, is elevated, from the ultimate degree to the first. He is born into the ultimate degree of the natural world; he is then elevated by sciences to the second degree; and as by means of sciences he perfects his understanding, he is elevated to the third degree, and then becomes rational: the three degrees of ascent in the spiritual world are in him above the three natural degrees, nor do they appear before he puts off his earthly body: when he puts this off, the first spiritual degree is opened to him, afterwards the second, and lastly the third, but only in those who become angels of the third heaven; these are they who see God: they become angels of the second and of the ultimate heaven, in whom the second and ultimate degree is capable of being opened. Every spiritual degree in man is opened according to the reception of divine love and divine wisdom from the Lord: they who receive some portion thereof, come into the first or ultimate spiritual degree: they who receive more, into the second or middle spiritual degree; and they who receive much, into the third or supreme: but they who receive nothing of these, remain in the natural degrees, and derive nothing more from the spiritual degrees, than the power of thinking and thence of speaking, and the power of willing and thence of acting, but not intelligently.

68. Concerning the elevation of the interiors of a man's mind, this also is to be observed: there is from God in every created thing a re-action: life alone hath action, and re-action is excited by the action of life: this re-action appears as if it appertained to the created being, because it exists when the being is acted upon; thus in man it appears as if it were his own, because he does not perceive any otherwise than that life is his own, when nevertheless man is only a recipient of life. From this cause it is, that man, from his own here-

ditary evil, re-acts against God; but so far as he believes that all his life is from God, and every good of life from the action of God, and every evil of life from the re-action of man, re-action thus becomes correspondent with action, and man acts with God as from himself. The equilibrium of all things is from action and joint re-action, and every thing must be in equilibrium. These things are said, that man may not believe he ascends to God from himself, but from the Lord.

69. THAT THE DIVINE FILLS ALL SPACES OF THE UNIVERSE WITHOUT SPACE. There are two things proper to nature, *space* and *time*: from these in the natural world man forms the ideas of his thought and thence his understanding: if he remains in these ideas, and doth not elevate his mind above them, he never can perceive any thing spiritual and divine, for he involves such thing in ideas which are derived from space and time, and in proportion as he does this, so far the light of his understanding is merely natural: to think from this merely natural light in reasoning of things spiritual and divine, is like thinking from the darkness of night of those things which only appear in the light of day; hence cometh naturalism. But he who knows how to elevate his mind above the ideas of thought which partake of space and time, passes from darkness to light, and becomes wise in things spiritual and divine, and at length sees those things which are in them and from them; and then, by virtue of that light, he shakes off the darkness of natural light, and removes its fallacies from the middle to the sides. Every man who hath understanding, may think above those things proper to nature, and also does actually so think, and then he affirms and sees, that the Divine, inasmuch as it is omnipresent, is not in space; and also he may affirm and see those things which are adduced above: but if he denies the divine omnipresence, and ascribes all things to nature, then he is not willing to be elevated, although he is able.

70. All they who die, and become angels, put off those two things proper to nature, which, as hath been said, are space and time; for they enter then into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to those in the natural world, but corresponding to their thoughts. The objects of their thoughts, which, as hath been said, are truths, derive nothing at all from space and time: the objects of their sight indeed appear as in space and in time, but still they do not think from them. The reason is, because spaces and times there are not stated, as in the natural world, but changeable according to the states of their life: hence instead of spaces and times, in the ideas of their thought, there are states of life: instead of spaces, such things as relate to states of love, and instead of times, such things as relate to states of wisdom. Hence it is that spiritual thought, and thence also spiritual speech, differ so much from natural thought and speech derived from it, that they have nothing in common, except as to the interiors of things which are all spiritual; concerning which difference more will be said elsewhere. Now inasmuch as the thoughts of the angels derive nothing from space and time, but from states of life, it is evident that they do not comprehend what is meant when it is said, that the Divine fills space, for they do not know what space is, but that they comprehend clearly when it is said, without any idea of space, that the Divine fills all things.

71. That the merely natural man thinks of things spiritual and divine from space, and the spiritual man without space, may be thus illustrated: the merely natural man thinks by ideas which he has acquired from the objects of sight, in all which there is figure derived from length, breadth, and height, and from form terminated by them, which is either angular or circular: these are manifestly in the ideas of his thought concerning the visible things on earth, and they are also in the ideas of his thought

concerning invisible things, as things civil and moral; he does not indeed see them, but still they are there as continuous. Not so the spiritual man, especially the angel of heaven; his thought hath nothing in common with figure and form deriving any thing from the length, breadth, and height of space, but from the state of a thing as grounded in its state of life: hence instead of length of space, he thinks of the good of a thing grounded in the good of life, instead of breadth of space, of the truth of a thing, grounded in the truth of life, and instead of height, of the degrees of these; thus he thinks from the correspondence which is between things spiritual and natural; from which correspondence it is, that length, in the Word, signifies the good of a thing, breadth the truth of a thing, and height their degrees. Hence it is evident that an angel of heaven can by no means think otherwise, when he thinks of the divine omnipresence, than that the Divine fills all things without space: what an angel thinks, that is truth, because the light which illuminates his understanding is the divine wisdom.

72. This thought concerning God is fundamental, for without it those things which will be said of the creation of the universe from God-Man, of His providence, omnipotence, omnipresence and omniscience, may indeed be understood, but still not retained, because the merely natural man, when he understands them, still relapses into the love of his life, which is of his will, and this love dissipates them, and immerses them in space, in which his light is which he calls rational, not knowing, that in proportion as he denies those things, so far he is irrational. That this is the case may be confirmed by the idea concerning this truth, THAT GOD IS A MAN. Read, I beseech you, with attention, what is written above, n. 11 to 13, and what follows after; then you will understand that it is so; but let down your thoughts into natural light which partakes of space, and will it not appear to you a paradox? and if you let it down much, will you

not reject the idea? This is the reason why it is said, that the Divine fills all spaces in the universe, and that it is not said that God-Man fills them; for if this were said, the merely natural light would not assent to it; but when it is said that the Divine fills them, this it assents to, because it agrees with the form of speech of theologians, that God is omnipresent, and hears and knows all things. More may be seen on this subject above, n. 7 to 10.

73 THAT THE DIVINE IS IN ALL TIME WITHOUT TIME. As the Divine is in all space without space, so it is in all time without time; for nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and in like manner time. Time is measured by days, weeks, months, years, and ages; and the day, by hours, the week and the month by days, the year by the four seasons, and ages by years. Nature derives this mensuration from the apparent circumgyration and revolution of the sun of this world. But it is not so in the spiritual world; there the progressions of life in like manner appear in time, for they live there with one another, as men in the world live with one another, which is not possible without an appearance of time: but time there is not distinguished into seasons as in the world, for their sun is constantly in its east, never removed, for it is the divine love of the Lord which appears to them as a sun; therefore they have not days, weeks, months, years and ages, but instead of them states of life, by which a distinction is made, which cannot be called a distinction into times, but into states. Hence it is that the angels do not know what time is, and that, when it is named, instead of it they perceive state; and when state determines time, time is only an appearance, for the delight of state causeth time to appear short, and the unpleasantness of state causeth time to appear long; from which it is evident that time there is nothing but the quality of state. Hence

it is, that by hours, days, weeks, months and years, in the Word, are signified states, and their progressions in their series and their complex; and that, when times are predicated of the church, by morning is understood its first state, by noon its fullness, by evening its decrease, and by night its end; the same by the four seasons of the year, which are spring, summer, autumn, and winter.

74. From these considerations it may appear, that time makes one with thought grounded in affection; for hence is derived the quality of a man's state. That distances in progressions through spaces in the spiritual world make one with the progressions of time, might be illustrated by many things, for ways in that world are actually shortened according to the desires which are of the thought from affection, and *vice versa* are lengthened. Hence it is that we speak also of spaces of time. But in such things, when thought doth not join itself with the proper affection of man, time does not appear, as in dreams.

75. Now forasmuch as times, which are proper to nature in her world, are pure states in the spiritual world, which there appear progressive, because angels and spirits are finite, it may be seen that in God they are not progressive, because He is infinite, and infinite things in Him are one, according to what was demonstrated above, n. 17 to 22; from which it follows, that the Divine is in all time without time.

76. He who doth not know, and cannot from some perception think of God without time, cannot at all perceive eternity any otherwise than as eternity of time, and then he cannot but be as in a delirium in thinking of God from eternity, for he thinks from a beginning, and a beginning is only of time: his delirium in this case is, that God existed from Himself, whence he falls immediately into the origin of nature from herself; from which idea he cannot be extricated but by the spiritual or angelic idea of eternal, which is with-

out time, and when it is without time, eternal and the Divine are the same: the Divine is the Divine in itself, and not from itself. The angels say, that they can indeed perceive God from eternity, but by no means nature from eternity, and much less nature from herself, and not at all nature as nature in herself; for what is in itself, that is the *esse* itself from which all things are, and *esse* in itself is life itself, which is the divine love of divine wisdom and the divine wisdom of divine love. This is eternal with the angels, therefore abstracted from time, as uncreate is from created, or infinite from finite, between which there is no comparison.

77. THAT THE DIVINE IN THE GREATEST AND LEAST THINGS IS THE SAME. This follows from the two preceding articles, that the Divine is in all space without space, and in all time without time; for spaces are greater and greatest, and lesser and least; and forasmuch as spaces and times make one, as hath been said above, it is the same with times. That the Divine in them is the same, is, because the Divine is not variable and mutable, as is every thing that is of space and time, or every thing that is of nature, but is invariable and immutable; hence it is every where and always the same.

78. It appears as if the Divine were not the same in one man that it is in another, as that it is different in the wise man from what it is in the simple, and different in the old man from what it is in the infant; but this is a fallacy from appearance: man is different, but the Divine is not different in him. Man is a recipient, and recipients or receptacles are various: a wise man is more adequately, and therefore more fully, a recipient of the divine love and divine wisdom, than a simple man; and an old man who is wise, more so than an infant and a boy; but nevertheless the Divine is the same in the one that it is in the other. In like manner it is a fallacy from appearance, that the Divine is various in

the angels of heaven and men of the earth, because the angels of heaven are in wisdom ineffable, and men not so; but the apparent variety is in the subjects according to the quality of their reception of the Divine, and not in the Lord.

79. That the Divine is the same in things the greatest and most minute, may be illustrated by heaven and the angels there: the Divine in the whole heaven and the Divine in an angel is the same, wherefore also the whole heaven may appear as one angel. It is the same with the church and the man of the church. The greatest body in which the Divine is, is the whole heaven, and also the whole church; the least is an angel of heaven and a man of the church. Sometimes a whole celestial society hath appeared to me as one angelic man; and it was told to me that it could appear as a great man or a giant, and as a little man or an infant; and this because the Divine is the same in things the greatest and most minute

80. The Divine is also the same in the greatest and smallest of all the things which are created and do not live; for it is in all the good of their use; but the reason why they do not live is, because they are not forms of life, but forms of uses; and the form varies according to the goodness of the use. But how the Divine is in them will be explained in what follows, when creation is treated of.

81. Abstract space, and altogether deny a vacuum, and then think of the divine love and the divine wisdom, that they are the real essence, space being abstracted, and a vacuum being denied: then think from space, and you will perceive, that the Divine is in the greatest and smallest portions of space, the same; for in essence abstracted from space there is no great or small, but identity.

82. Here something shall be said concerning a vacuum. I once heard the angels talking with Newton concerning a vacuum, and saying that they cannot endure the idea of a vacuum as of nothing; because in their world, which is spi-

ritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea speak and act, which things are not possible in a vacuum as nothing, because nothing is nothing, and of nothing not any thing is predicable. Newton said, that he knew that the Divine which is filleth all things, and that he himself abhorred the idea of nothing concerning a vacuum, because it is destructive of every thing; exhorting those who conversed with him about a vacuum, to beware of the idea of nothing, calling it a swoon (*deliquium*) because in nothing there doth not exist any actuality of mind,

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART II.

83. **T**HAT THE DIVINE LOVE AND THE DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN. There are two worlds, the spiritual and the natural; and the spiritual world does not derive any thing from the natural world, nor the natural world from the spiritual world: they are altogether distinct, and communicate only by correspondences; the nature of which hath elsewhere been abundantly shewn. To illustrate this let us take an example: Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world: who doth not see that heat and the good of charity, and light and the truth of faith, are totally distinct? At first sight they appear as distinct, as two totally different things; they appear so if it be enquired in thought, what hath the good of charity in common with heat, and what hath the truth of faith in common with light? when nevertheless spiritual heat is that good, and spiritual light is that truth. These principles, although they are so distinct in themselves, nevertheless make one by correspondence; they make one thus, that whilst a man reads of heat and light in the Word, then the spirits and angels who are with him, instead of heat per-

ceive charity, and instead of light faith. This example is adduced in order to shew, that the two worlds, the spiritual and the natural, are so distinct, that they have nothing in common with each other; but nevertheless are so created, that they communicate, yea are joined together, by correspondences.

84. Inasmuch as these two worlds are so distinct, it may clearly be seen, that the spiritual world is under a different sun from that of the natural world; for in the spiritual world there is equally heat and light, as in the natural world, but the heat there is spiritual, and in like manner the light, and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now forasmuch as heat and light cannot derive their origin any otherwise than from a sun, it may appear, that in the spiritual world there is a sun different from that in the natural world, as also that the sun of the spiritual world is such in its essence, that spiritual heat and light may exist from it, and that the sun of the natural world is such in its essence, that natural heat may exist from it. Every thing spiritual, which hath relation to good and truth, can proceed from no other origin than the divine love and divine wisdom, for every good is of love, and every truth is of wisdom: that they are from no other source every wise man may see.

85. That there is another sun than that of the natural world hath heretofore been unknown; the reason is, because the spiritual principle of man had sunk so far into his natural, that he did not know what a spiritual principle is, consequently neither did he know that there exists a spiritual world, in which are spirits and angels, different and distinct from the natural world. Forasmuch as the spiritual world hath been so much concealed from those who are in the natural world, it hath pleased the Lord to open the sight of my spirit, that I might see those things which are in that world, as I see the things which

are in the natural world, and afterwards might describe that world, as I have done in the work concerning *Heaven and Hell*, in one article whereof the sun of that world is also treated of; for it hath been seen by me, and appeared of like magnitude with the sun of the natural world, and also in like manner fiery, but more ruddy; and it was made known to me that the universal angelic heaven is under that sun; and that the angels of the third heaven see it always, the angels of the second heaven very often, and the angels of the first or ultimate heaven sometimes. That all their heat and all their light, as also all things which appear in that world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but from the Lord: it is the divine love and divine wisdom proceeding from Him, which appear in that world as a sun; and forasmuch as love and wisdom in the Lord are one, as was shown in the first part, it is said that that sun is the Divine Love; for the divine wisdom is of the divine love, thus it also is love.

87. The reason why that sun appears fiery in the eyes of the angels, is, because love and fire correspond to each other, for they cannot see love with their eyes, but instead of love that which corresponds to it. For angels, like men, have an internal and an external [part or principle]: it is their internal which thinks and is wise, and which wills and loves, and it is their external which feels, sees, speaks, and acts: and all their externals are correspondences of their internals, but spiritual and not natural correspondences. The divine love is also felt as fire by spiritual beings. Hence it is that fire, when it is mentioned in the Word, signifieth love: the sacred fire in the Israelitish church signified the same: and from this ground it is that in prayers to God, it is also common to ask, that celestial fire may kindle the heart, that is, divine love.

88. Forasmuch as there is such a difference between what is spiritual and what is natural, as was shown above, n. 83, therefore not the least of the sun of the natural world can pass into the spiritual world, that is not the least of its light and heat, or of any object in the earth. The light of the natural world is darkness there, and its heat is death there: but nevertheless the heat of the world may be vivified by the influx of the heat of heaven, and the light of the world may be illustrated by the influx of the light of heaven. Influx takes place by correspondences, and cannot take place by continuity.

89. THAT FROM THE SUN, WHICH EXISTS FROM THE DIVINE LOVE AND THE DIVINE WISDOM, PROCEEDETH HEAT AND LIGHT. In the spiritual world, in which angels and spirits are, there are heat and light equally as in the natural world, in which men are; and also the heat is felt as heat, and the light is seen as light in like manner; but nevertheless the heat and light of the spiritual world and of the natural world differ so much, that they have nothing in common, as hath been said above. They are as different as what is alive and what is dead: the heat of the spiritual world in itself is alive, and in like manner its light; but the heat of the natural world in itself is dead, and in like manner its light: for the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire, and love is alive, and the divine love is life itself, and fire is dead, and the fire of the sun is death itself: so it may be called, because it hath nothing of life in it.

90. The angels, forasmuch as they are spiritual, cannot live in any other than spiritual heat and light; but men cannot live in any other heat than natural heat, nor in any other light than natural light; for spiritual agrees with spiritual, and natural with natural: if an angel were to draw in the smallest portion of natural heat and light he would

perish, for it intirely disagrees with his life. Every man, as to the interiors of his mind, is a spirit. When a man dies, he departs entirely out of the world of nature, and leaves every thing belonging to it, and enters into a world in which there is nothing of nature: in that world he lives so separate from nature, that there is no communication by continuity, that is as of purer and more gross, but as of prior and posterior, between which there is no other communication but by correspondences. Hence it may appear, that spiritual heat is not a purer kind of natural heat, nor spiritual light a purer kind of natural light, but that they are altogether of another essence: for spiritual heat and light derive their essence from a sun which is pure love, that is, life itself, and natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life, as was said above.

91. Forasmuch as there is such a difference between the heat and light of one world and of the other, it is clearly evident whence it is that they who are in one world cannot see those who are in the other world: for the eyes of a man who sees from natural light, are of the substance of his world, and the eyes of an angel are of the substance of his world, so formed in both that they may adequately receive their own light. From these considerations it may be seen from what ignorance they think, who do not admit a belief that angels and spirits are men, because they do not see them with their eyes.

92. It hath not heretofore been known, that angels and spirits are in light and heat entirely different from that of men; yea, it hath not been known, that any other light and heat exists than that of this world. For man hath never penetrated higher in his thought than to the interior or purer parts of nature; wherefore also many have fixed the habitations of angels and spirits in the æther, and some in the stars, consequently within nature,

and not above or out of it; when nevertheless angels and spirits are altogether above or out of nature, and in their own world, which is under another sun: and forasmuch as in that world spaces are appearances, as hath been shown above, therefore it cannot be said that they are in the æther, or in the stars, for they are together with man, conjoined to the affection and thought of his spirit; for man is a spirit, by virtue whereof he thinketh and willeth; wherefore the spiritual world is where man is, and not at all removed from him. In a word, every man, as to the interiors of his mind, is in that world in the midst of spirits and angels there, and thinks from the light thereof, and loves from the heat thereof.

93. THAT THAT SUN IS NOT GOD, BUT THAT IT IS THE PROCEEDING [EMANATION] FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN: IN LIKE MANNER THE HEAT AND LIGHT FROM THAT SUN. By that sun conspicuous to the angels, from which they have their heat and light, is not meant the Lord Himself, but that which first proceedeth from Him, which is the highest principle of spiritual heat: the highest principle of spiritual heat is spiritual fire, which is the divine love and the divine wisdom in their first correspondence: hence it is that that sun appears fiery, and that it is as fire to the angels but not to men. That fire which is fire to men is not spiritual but natural, between which there is as much difference as between what is living and what is dead: wherefore the spiritual sun by his heat vivifies spiritual beings, and renews spiritual things; whereas the sun of the natural world does indeed produce the same effects upon natural men and natural things, but not from itself, but by the influx of spiritual heat, to which it administers a kind of substituted aid.

94. That spiritual fire, in which also light exists in its origin, becometh spiritual heat and light, which decrease

in proceeding, and the decrease is effected by degrees, of which we shall speak in the following pages. This was represented by the ancients by red circles of fire and shining circles of light about the head of God: which representation is also common at this day, when God is represented as a Man in pictures.

95. That love produces heat, and wisdom light, is manifest from experience itself. Man when he loves groweth warm, and when he thinks from wisdom seeth things as it were in the light; whence it is evident, that what first proceedeth from love is heat, and that what first proceedeth from wisdom is light. That they are also correspondences, is evident; for heat doth not exist in love itself, but from it in the will, and thence in the body; and light does not exist in wisdom, but in the thought of the understanding, and thence in the speech. Wherefore love and wisdom are the essence and life of heat and light; heat and light are things proceeding [*procedentia*], and forasmuch as they are things proceeding, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know, if he attends to the thoughts of his mind: for the mind, when it thinks, sees its objects in light, and they who think spiritually, see truths, and this in the middle of the night equally as well as in the day; wherefore, also, light is predicated of the understanding, and it is said to see, for of what one person speaketh, another sometimes saith, that he sees it to be so, that is, he understands it. The understanding, forasmuch as it is spiritual, cannot so see from natural light, for natural light does not abide with it, but goes away with the sun; whence it is evident, that the understanding hath a different light from the eye; and that that light is from another origin.

97. Let every one take heed how he thinks that the sun of the spiritual world is God Himself: God Himself is a

Man: that which first proceedeth [*primum procedens*] from His love and wisdom is a fiery spiritual principle, which appears in the sight of the angels as a sun; wherefore when the Lord manifests Himself to the angels in person, He manifests Himself as a Man, and this sometimes in the sun, and sometimes out of it.

98. It is in consequence of this correspondence, that the Lord in the Word is not only called the sun, but also fire and light; and by the sun is meant Himself as to His divine love and His divine wisdom together; by fire Himself as to His divine love, and by light Himself as to His divine wisdom.

99. THAT SPIRITUAL HEAT AND SPIRITUAL LIGHT, IN PROCEEDING FROM THE LORD AS A SUN, MAKE ONE, AS HIS DIVINE LOVE AND HIS DIVINE WISDOM MAKE ONE. How the divine love and the divine wisdom in the Lord make one, was shewn in the first part: in like manner heat and light make one, because they proceed, and the things which proceed make one by correspondence; for heat corresponds to love, and light to wisdom. Hence it follows, that as the divine love is the divine esse, and the divine wisdom is the divine existere, as shewn above, n. 14 to 16, so spiritual heat is the Divine proceeding from the divine esse, and spiritual light is the Divine proceeding from the divine existere. Wherefore as by that union the divine love is of the divine wisdom and the divine wisdom is of the divine love, as shewn above, n. 34 to 39, so spiritual heat is of spiritual light, and spiritual light is of spiritual heat: and forasmuch as there is such a union, it follows, that heat and light, in proceeding from the Lord as a sun, are one. But that they are not received by angels and men as one, will be seen in what follows.

100. It is the heat and light which proceed from the Lord as a sun, which by way of eminence are called the spiritual [principle], and they are called the spiritual [principle] in

the singular number, because they are one ; wherefore in the following pages when the spiritual [principle] is spoken of, both are understood together. It is by virtue of this spiritual [principle] that that whole world is called spiritual: all things in that world derive their origin through that spiritual [principle], and thence also their denomination. The reason why that heat and that light are called the spiritual [principle], is, because God is called a spirit, and God as a spirit is that proceeding [emanation]: God from His essence itself is called Jehovah; but by that proceeding [emanation] He vivifies and enlightens the angels of heaven and men of the church : wherefore, also, vivification and illustration are said to be effected by the spirit of Jehovah.

101. That heat and light, that is, the spiritual [principle] proceeding from the Lord as a sun, make one, may be illustrated by the heat and light which proceed from the sun of the natural world, for these two also make one in issuing from that sun. The reason why they do not make one in the earth, is not owing to that sun, but to the earth : for the latter revolves every day round her axis, and makes a yearly revolution according to the ecliptic ; hence there is an appearance that heat and light do not make one, for at midsummer there is more of heat than of light, and in mid-winter there is more of light than of heat. Similar is the case in the spiritual world ; only that the earth there hath no circumrotation and revolution, but the angels turn themselves more or less to the Lord, and they who turn themselves most receive more of the heat and less of the light, and they who turn themselves less to the Lord receive more of the light and less of the heat. Hence it is that the heavens, which consist of angels, are distinguished into two kingdoms, whereof one is called the celestial, and the other the spiritual ; the celestial angels receive more of heat, and the spiritual angels more of light. The appearance also of the earths on

which they dwell, is according to the reception of heat and light by the inhabitants. There is a plenary correspondence, if instead of the motion of the earth you substitute the change of state of the angels.

102. That all spiritual things also, which derive their origin through the heat and light of their sun, regarded in themselves, in like manner make one, but that the same things, regarded as proceeding from the affections of the angels, do not make one, will be seen in what follows. When the heat and light make one in the heavens, it is, as it were, spring with the angels; but when they do not make one, it is, as it were, either summer or winter; not like winter in the frigid zones, but like winter in warmer climates: for the equal reception of love and wisdom constitute the angelic [principle] itself, wherefore an angel is an angel of heaven according to the union of love and wisdom in him. It is the same with the man of the church, if in him love and wisdom, or charity and faith, make one.

103. THAT THE SUN OF THE SPIRITUAL WORLD APPEARS IN A MIDDLE ALTITUDE, DISTANT FROM THE ANGELS AS THE SUN OF THE NATURAL WORLD IS FROM MEN. Most people carry out of the world with them an idea respecting God that He is overhead on high, and of the Lord that He is in heaven among the angels. The reason why they have an idea of God as being over the head on high, is, because God in the Word is called the Most High, and it is said that He dwelleth on high; wherefore they lift up their eyes and hands when they supplicate and adore; not knowing that by the Most High is signified the inmost. The reason why they have an idea of the Lord as being in heaven amongst the angels, is, because they do not think of Him otherwise than as of another man, and indeed as of an angel; not knowing that the Lord is the very and only God, who governs the universe; who, if He were in heaven among the angels, could not have the universe un-

der His intuition, and under His protection and government; and if He did not shine upon those who are in the spiritual world as a sun, the angels could not have any light: for the angels are spiritual, and therefore no other light agrees with their essence but spiritual light: that there is light in heaven, infinitely exceeding the light upon earth, will be seen below when degrees are treated of.

104. As to what concerns the sun, from which the angels have their light and heat, it appears above the earths which the angels inhabit in an elevation of about forty-five degrees, which is a middle altitude; and it appears distant from the angels as the sun of this world from men. It appears also constantly in that altitude and at that distance, neither doth it move: hence it is that the angels have no times distinguished into days and years, nor any progression of the day from morning by noon to evening and night; nor any progression of the year from spring through summer to autumn and winter, but there is perpetual light and perpetual spring; wherefore, instead of times there are in heaven states, as was said above.

105. The following are the principal reasons why the sun of the spiritual world appears in a middle altitude; *First*, that so the heat and light, which proceed from that sun, may be in their mean degree, and thence in their equality, and thereby in their just temperature; for if the sun was to appear above its middle altitude, more heat than light would be perceived, if below it, more light than heat would be perceived; as comes to pass in the earth when the sun is above or below the midst of the heavens; when above, the heat encreases to a greater degree than the light, and when below, the light encreases to a greater degree than the heat; for the light remains the same both in the summer and winter seasons, but the heat is encreased and diminished according to the sun's altitude. The *second* reason, why the sun of the spiritual world appears in a middle altitude above

the angelic heaven, is, because thence there is a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace, for that state corresponds to the spring time upon earth. The *third* reason is, that by that means the angels can always turn their faces to the Lord and see Him with their eyes; for the east, thus the Lord, is before the faces of the angels in every turn of their bodies, which is peculiar to that world: this would not be the case, if the sun of that world were to appear above or below a middle altitude, and least of all if above the head in the zenith.

106. If the sun of the spiritual world did not appear distant from the angels as the sun of the natural world from men, the universal angelic heaven, and hell under it, and our terraqueous globe under them, would not be under the intuition, protection, omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as the sun of our world, unless it were at such a distance as it appears from the earth, could not be present and powerful in all countries by heat and light, and therefore could not give aid as a substitute to the sun of the spiritual world.

107. It is highly necessary to be known, that there are two suns, the one spiritual and the other natural; the spiritual sun for those who are in the spiritual world, and the natural sun for those who are in the natural world: unless this be known, nothing can be accurately understood concerning creation and concerning man, which subjects are to be treated of; the effects indeed may be seen, but unless the causes of the effects are seen at the same time, the effects cannot appear but as it were in night.

108. THAT THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO THE RECEPTION OF THE DIVINE LOVE AND THE DIVINE WISDOM BY THEM. All the fallacies, which prevail with the evil and with the simple, arise from appearances confirmed. So long as appearances

remain appearances, they are truths in appearance, according to which any one may think and speak; but when they are taken for real truths, which is the case when they are confirmed, then apparent truths become falsities and fallacies. As for example: it is an appearance, that the sun every day revolves round the earth, and proceeds every year according to the course of the ecliptic: this, so long as it is not confirmed, is an apparent truth, according to which any one may think and speak; for he may say, that the sun rises and sets, and thereby causes morning, noon, evening, and night; also that the sun is at particular times in this or that degree of the ecliptic, or in such a degree of altitude, and that thereby it causeth spring, summer, autumn, and winter; but when it is confirmed that this appearance is the real truth, then the confirmer thinks and speaks a falsity grounded in a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual things.

109. It is the same with the distance of the sun of the spiritual world, which sun is the proximately proceeding emanation of the divine love and divine wisdom of the Lord. The truth is, that there is no distance; but that distance is an appearance according to the reception of the divine love and divine wisdom in their respective degrees by the angels. That distances in the spiritual world are appearances, is evident from those things which were shewn above; as in n. 7 to 9, *that the Divine is not in Space*; and in 69 to 72, *that the Divine fills all Spaces without Space*; and if there are no spaces, neither are there any distances; or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110. The reason why the sun of the spiritual world appears at a distance from the angels, is, because the divine love and the divine wisdom is received by them in a degree

of heat and light adapted to their state : for an angel, inasmuch as he is a created and finite being, cannot receive the Lord in the first degree of heat and light, such as is in the sun, for in this case he would be entirely consumed ; wherefore the Lord is received by them in a degree of heat and light corresponding to their love and wisdom. This may be illustrated by this circumstance ; that an angel of the ultimate heaven cannot ascend to the angels of the third heaven, for if he ascends and enters their heaven he falls as it were into a swoon, and his life is in a conflict as it were with death ; the reason is, because he hath love and wisdom in a less degree, and in a similar degree the heat of love and the light of wisdom : what then would be the case, if an angel were to ascend towards the sun itself, and enter into its fire ? By reason of the difference of the reception of the Lord by the angels, the heavens also appear distinct from each other : the supreme heaven, which is called the third, appears above the second, and this above the first : not that there is any distance between the heavens, but that they appear to be distant from each other ; for the Lord is equally present with those of the ultimate heaven as with those who are in the third heaven : that which causeth the appearance of distance is in the subjects, which are the angels, not in the Lord.

111. That this is the case cannot without difficulty be comprehended by a natural idea, because in such idea there is space, but it may be comprehended by a spiritual idea, because in such idea there is no space ; in this idea are the angels. This however may be comprehended by a natural idea, that love and wisdom, or what is the same, that the Lord, who is divine love and divine wisdom, cannot be progressive through spaces, but is present with every one according to his reception. That the Lord is present with all, He Himself teacheth in Matthew, chap. xxviii. 20, and that

He makes His abode with them who love Him, John xiv. 21.

112. This may seem a matter of superior wisdom, because the heavens and the angels are adduced by way of confirmation; but nevertheless it is the same with men. Men, as to the interiors of their minds, receive heat and illustration from the same sun: by its heat they are heated, and by its light they are illustrated, in proportion as they receive love and wisdom from the Lord. The difference between angels and men is, that angels are under that sun only, but men not only under that sun, but also under the sun of this world; for the bodies of men, unless they be under both suns, cannot possibly exist and subsist; not so the bodies of the angels, which are spiritual.

113. THAT THE ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND FORASMUCH AS THE ANGELS ARE RECIPIENTS, THAT THE LORD ALONE IS HEAVEN. Heaven is called the dwelling-place of God, and also the throne of God, and thence it is believed that God is there as a king in his kingdom; but God, that is the Lord, is in the sun above the heavens, and by His presence in heat and light is in the heavens, as hath been shown in the two last articles; and although the Lord is in that manner in heaven, still He is there as in Himself: for, as was shown above, n. 108 to 112, the distance between the sun and heaven is not distance, but an appearance of distance; wherefore as that distance is only an appearance, it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven; and forasmuch as He is in the love and wisdom of all the angels, and the angels constitute heaven, He is in the universal heaven.

114. The reason why the Lord not only is in heaven, but also is heaven itself, is, because love and wisdom are what make an angel, and these two are of the Lord in the angels: hence it follows that the Lord is heaven. For the angels

are not angels from their own proprium,* their proprium being altogether like the proprium of a man, which is evil: the reason why this is also the proprium of angels, is, because all angels have been men, and that proprium is inherent in them from their birth; it is only removed; and in proportion as it is removed, they receive love and wisdom, that is, the Lord, in themselves. Any one may see, if he only elevates his understanding a little, that the Lord cannot dwell with the angels but in what is His own, that is, in His proprium, which is love and wisdom, and not at all in the proprium of the angels, which is evil: hence it is, that so far as evil is removed, so far the Lord is in them, and so far they are angels. The essential angelic principle of heaven is the divine love and the divine wisdom: this divine principle is called angelic when it resides in the angels: hence it is evident again, that angels are angels from the Lord, and not from themselves; consequently also heaven.

115. But how the Lord is in an angel, and an angel in the Lord, cannot be comprehended, unless the nature of their conjunction be known. Conjunction is of the Lord with the angel, and of the angel with the Lord, wherefore it is a reciprocal conjunction. This on the part of the angel is as follows: the angel doth not perceive otherwise than that he is principled in love and wisdom from himself, in like manner as it appears to man, and hence it seems to him as if his love and wisdom were of himself, or his own: if he did not perceive the matter thus, there would be no conjunction, therefore the Lord would not be in him, and he in the Lord: nor is it possible for the Lord to be in any particular angel or man, unless he, in whom the Lord is with love and wisdom, perceives and feels it as his own: by this

* The latin term *proprium* is retained in this work without translation, because there is no English word which conveys exactly the same meaning: the word *selfhood* comes the nearest to it; but it strictly signifies *that which is properly one's own*. In the first edition it was rendered *propriety*, but to the word in this form a very different idea is in English attached, viz. *suitableness*.

means the Lord is not only received, but also, when received, is retained, and likewise beloved again; wherefore hereby an angel is made wise, and continues wise. Who can incline to love the Lord and his neighbour, and who can incline to be wise, unless he feels and perceives that which he loves, learns, and imbibes, as his own? and who can otherwise retain it? If this were not the case, the love and wisdom received by influx would not have any abiding place, but would pass through without affecting, so that an angel would not be an angel, nor a man a man, yea he would be merely as a thing inanimate. Hence it may appear that reciprocation is necessary in order that there may be conjunction.

116. But how it comes to pass that an angel perceives and feels [what flows-in from the Lord] as his own, and so receives and retains it, when nevertheless it is not his own, (for it was said above that an angel is not an angel from that which is his own, but from the things which are in him from the Lord) shall now be explained. The case is thus: there is in every angel a principle of liberty and rationality: these two principles are in him to the intent that he may be receptive of love and wisdom from the Lord: but both these, as well liberty as rationality, are not his own, but the Lord's in him; yet forasmuch as these two are intimately conjoined to his life, so intimately that they may be said to be inherent in his life, therefore they appear as proper to himself, or his own; from them he has the power to think and will, and to speak and act, and what he thinks and wills, and speaks and acts, from them, appears as from himself: this causeth reciprocation, whereby there is conjunction. But still so far as an angel believes that love and wisdom are in himself, and therefore claims them to himself as his own, so far the angelic principle is not in him, and consequently so far he hath not conjunction with the Lord: for he is not in the truth; and forasmuch as the truth and the light of heaven make one, so far he cannot be in heaven: for thereby

he denies that he lives from the Lord, and believes that he lives from himself, consequently that he is possessed of a divine essence. In these two principles, liberty and rationality, consists the life which is called angelic and human. From what hath been said it may appear, that an angel hath reciprocation for the sake of conjunction with the Lord, but that reciprocation, [or the reciprocal principle] considered in its faculty, is not his but the Lord's: hence it is, that if he abuses that reciprocal principle, whereby he perceives and feels as his own that which is the Lord's, which is done by attributing it to himself, he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teacheth in John, chap. xiv. 20 to 24; chap. xv. 4, 5, 6. And that the conjunction of the Lord with man and of man with the Lord, is in those things which are of the Lord, which are called His words, John xv. 7.

117. There are some who imagine, that Adam was in such a state of liberty or of free-will, that from himself he was able to love God and be wise, and that this free-will was lost in his posterity: but this is a mistake; for man is not life but a recipient of life, as may be seen above, n. 4 to 6, 54 to 60; and he who is a recipient of life, cannot, from any thing of his own, love and be wise: wherefore also Adam, when he was desirous to be wise and to love from that which was his own, fell from wisdom and love, and was cast out of Paradise.

118. The same which is here said of an angel may be said of heaven, which consists of angels, because the Divine in the greatest and least things is the same, as was shown above, n. 77 to 82. The same which hath been said of an angel and of heaven, may be said of man and the church, for an angel of heaven and a man of the church act as one by conjunction; and also a man of the church, as to the interiors of his mind, is an angel: but by a man of the church is understood a man in whom the church is.

119. THAT IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND THAT THE OTHER QUARTERS ARE DETERMINED THEREBY. The sun of the spiritual world and its essence, and the heat and light of it, and the presence of the Lord from thence, have been treated of; we shall now proceed to treat of the quarters of that world. The reason why that sun and that world are treated of, is, because God is treated of, and love and wisdom; and to treat of them otherwise than from their original source, would be to treat from effects and not from causes; and yet effects teach nothing but effects, and when they are considered alone they do not explain any cause; but causes explain effects; and to know effects from causes is to be wise; but to enquire into causes from effects is not to be wise, because then fallacies present themselves, which the examiner calls causes, and this is to confound wisdom: for causes are prior and effects posterior; and from things posterior things prior cannot be seen, but things posterior may be seen from things prior: this is order. This is the reason why the spiritual world is here first treated of; for all causes exist there; and afterwards we shall treat of the natural world, where all things which appear are effects.

120. We shall begin with the quarters of the spiritual world. There are quarters in that world as in the natural world; but the quarters of the spiritual world, like that world itself, are spiritual; whereas the quarters of the natural world, like that world itself, are natural; wherefore they differ so much that they have nothing in common. There are four quarters in both worlds, which are called the east, west, south, and north: these four quarters in the natural world are constant, being determined by the sun in its meridian; opposite thereto is the north, on one side is the east, and on the other side is the west, which quarters are determined by the meridian of each particular

place; for the sun's station in the meridian is always the same every where, and therefore fixed. It is otherwise in the spiritual world: there the quarters are determined by the sun of that world, which constantly appears in its place, and where it appears is the east; wherefore the determination of the quarters in that world is not, as in the natural world, from the south,* but it is from the east; opposite is the west, on one side is the south, and on the other the north. But that these quarters originate not from the sun there, but from the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121. Forasmuch as these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, therefore the habitations of angels and spirits, which are all according to these quarters, are also spiritual; and they are spiritual because the inhabitants thereof dwell according to their reception of love and wisdom from the Lord: they who are in a superior degree of love, dwell in the east, they who are in an inferior degree of love in the west, they who are in a superior degree of wisdom in the south, and they who are in an inferior degree of wisdom in the north. Hence it is, that, in the Word, by the east, in a supreme sense, is meant the Lord, and, in a respective sense, love towards Him; by the west, love towards Him decreasing, by the south, wisdom in light, and by the north, wisdom in shade; or similar things determined in regard to the state of those who are treated of.

122. Forasmuch as it is the east from which all the quarters in the spiritual world are determined, and by the east, in a supreme sense, is meant the Lord, and also the divine love, it is evident, that it is the Lord, and love to Him, from which all things exist; and that so far as any one is not

* When the determination of the quarters in the natural world is said to be from the south, it is to be recollected that the Latin term here used is *meridies*, which properly signifies *the situation of the sun at noon*: according to this idea both the poles, being equally the seat of cold, may be regarded as the north.

principled in that love, so far he is removed from the Lord, and dwells either in the west, or in the south, or in the north, at a distance there according to his reception of love.

123. Forasmuch as the Lord as a sun is constantly in the east, therefore the ancients, with whom all the particulars of worship were representative of things spiritual, in their adorations turned their faces to the east; and that they might do the same in all worship, they also turned their temples towards the same quarter: whence it is that churches also at this day are built in like manner.

124. THAT THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT THAT THEY ARE FROM THE ANGELS ACCORDING TO RECEPTION. It hath been said that the angels dwell distinctly among themselves, some in the eastern quarter, some in the west, some in the south, and some in the north; and that they who dwell in the eastern quarter are in a superior degree of love, they in the west in an inferior degree of love, they in the south in the light of wisdom, and they in the north in the shade of wisdom. This diversity of their habitations appears as if it was from the Lord as a sun, when nevertheless it is from the angels: the Lord is not in a greater and lesser degree of love and wisdom, or He as a sun is not in a greater or lesser degree of heat and light, with one than with another, for He is every where the same; but He is not received by one in the same degree as by another; and this causeth that they appear to themselves to be more or less at a distance from each other, and also variously according to the different quarters: whence it follows, that the quarters in the spiritual world are no other than various receptions of love and wisdom, and consequently of heat and light, from the Lord as a sun: that this is the case is evident from what was shown above, n. 108 to 112, that distances in the spiritual world are appearances.

125. Forasmuch as the quarters are various receptions of love and wisdom by the angels, it may be expedient to speak of the variety from which that appearance exists. The Lord is in an angel, and an angel in the Lord, as was shewn in the preceding article; but forasmuch as it appears as if the Lord as a sun was without the angel, it appears also that the Lord sees him from the sun, and that he sees the Lord in the sun, almost in the same manner as an image appears in a glass. Wherefore if we are to speak according to that appearance, then the case is this, that the Lord sees and looks at every one face to face, but that the angels in their turn do not in that manner see the Lord: they who are in love to the Lord from the Lord, see Him directly, therefore they are in the east and west; but they who are more in wisdom, see the Lord obliquely to the right, and they who are in less wisdom, obliquely to the left, therefore the former are in the south, and the latter in the north. The reason why these are in an oblique aspect, is, because love and wisdom proceed as one from the Lord, but are not received as one by the angels, as was also said before, and the wisdom which abounds over and above love, appears indeed as wisdom, but still is not, because the superabundant wisdom hath no life in it from love. From these considerations it is evident whence arises the diversity of reception, agreeably to which the dwellings of the angels appear according to the quarters in the spiritual world.

126. That the various reception of love and wisdom constitutes the quarter in the spiritual world, may appear from this circumstance, that an angel changes his quarter according to the increase and decrease of love in him; whence it is evident that the quarter is not from the Lord as the sun, but that it is from the angel according to reception. It is the same with man as to his spirit, he being as to his spirit in a certain quarter of the spiritual world, in whatsoever quarter of the natural world he may be, for, as hath been

said above, the quarters of the spiritual world have nothing in common with the quarters of the natural world; in the latter man exists as to his body, but in the former as to his spirit.

127. To the intent that love and wisdom may make one in angel and man, there are pairs in all parts of his body; the eyes, ears and nostrils are pairs; the hands, loins and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and in like manner the other members: thus in angel and in man there is a right and a left; and all the parts on their right side have relation to love from which cometh wisdom, and all the parts on their left side to wisdom grounded in love; or, what is the same, all the parts on the right have relation to good whence cometh truth, and all the parts on the left to truth grounded in good. Angels and men have these pairs to the intent that love and wisdom, or good and truth, may act as one, and as one may look to the Lord: But of this more in what follows.

128. From these considerations it may be seen in what fallacy and consequent falsity they are principled, who imagine that the Lord bestows heaven arbitrarily, or that He arbitrarily grants to one more wisdom and love than to another; when nevertheless the Lord is equally desirous that one should become wise and be saved as another; for He provides means for all; and every one is wise and is saved in proportion as he receives and lives according to those means: for the Lord is the same with one as with another; but recipients, which are angels and men, are dissimilar in consequence of a dissimilar reception and life. That this is the case may appear from what hath now been said concerning the quarters, and the habitations of the angels according to those quarters, viz. that that diversity is not from the Lord, but from the recipients.

129. THAT THE ANGELS CONSTANTLY TURN THEIR

FACES TO THE LORD AS THE SUN, AND SO HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST BEHIND. All that is here said concerning the angels and their conversion to the Lord as a sun, is also to be understood of man as to his spirit, for man as to his mind is a spirit, and, if he is principled in love and wisdom, he is an angel; wherefore also after death, when he puts off his externals, which he had derived from the natural world, he becomes a spirit or an angel: and forasmuch as the angels constantly turn their faces eastward to the sun, consequently to the Lord, it is also said of man, who is principled in love and wisdom from the Lord, that he sees God, that he looks to God, and that he has God before his eyes, by which is meant that he lives as an angel. Such things are said in the world, as well because they actually exist in heaven, as because they actually exist in the spirit of man. Who doth not look before him up to God, whilst he is praying, to whatever quarter his face is turned?

130. The reason why the angels turn their faces constantly to the Lord as a sun, is, because the angels are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself, in consequence whereof they cannot look any otherwise than to the east, where the Lord appears as a sun: hence it is evident that the angels do not turn themselves to the Lord, but that the Lord turns them to Himself. For when the angels think of the Lord interiorly, then they do not think of Him otherwise than in themselves; interior thought itself does not make distance, but exterior thought, which acts as one with the sight of the eyes, does make distance; the reason is, because exterior thought is in space, but not interior thought, and when it is not in space, as in the spiritual world, still it is in the appearance of space. These things however can be but little understood by the man who thinks of God from space, for God is every where, and yet not in

space, wherefore He is as well within as without an angel, and hence an angel can see God, that is, the Lord, both within and without himself, within himself when he thinks from love and wisdom, without himself when he thinks of love and wisdom. But of these things we shall speak more particularly when we come to treat of THE LORD'S OMNIPRESENCE, OMNISCIENCE, AND OMNIPOTENCE. Let every one beware of falling into that execrable heresy, that God hath infused Himself into men, and that he is in them, and no longer in Himself; when nevertheless God is every where, as well within man as without him, inasmuch as He is in all space without space, as was shewn above, n. 7 to 10 and 69 to 72: for if He was in man, He would not only be divisible, but also included in space, yea man also might then think himself to be God: this heresy is so abominable, that in the spiritual world it stinks like a dead carcase.

131. The conversion of the angels to the Lord is such, that in every turn of their bodies they look to the Lord as a sun before them: an angel can turn himself round and round, and thereby see various things which are about him, but still the Lord constantly appears before his face as a sun. This may seem wonderful, but nevertheless it is the truth. It hath also been given me to see the Lord thus as a sun: I see Him before my face, and this with continuance for many years, and to whatever quarter of the world I have turned myself, I have seen him in like manner.

132. Forasmuch as the Lord as a sun, and therefore the east, is before the faces of all the angels of heaven, it follows that at their right hand is the south, at their left the north, and behind them the west, and so also in every turning of their bodies: for as, hath been said before, all the quarters of the spiritual world are determined from the east; wherefore they who have the east before their eyes, are in the quarters themselves, yea they are the very determinations of them; for as was shown above, n. 124 to 128, the quar-

ters are not from the Lord as the sun, but from the angels according to reception.

133. Now forasmuch as heaven consists of angels, and angels are such, it follows that the universal heaven turns itself to the Lord, and that heaven by that conversion is governed by the Lord as one man, as heaven also is in the sight of the Lord: that heaven is as one man in the sight of the Lord, may be seen in the work concerning HEAVEN AND HELL, n. 59 to 87: thence also are the quarters of heaven.

134. Forasmuch as the quarters are in this manner as it were inscribed on every angel, and also on the universal heaven, therefore an angel, different from a man in the world, knows his house and his habitation, wheresoever he goes: the reason why a man does not know his house and place of abode from the quarter in himself, is, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. Nevertheless there is such a knowledge in birds and beasts, for it is inherent in them to know their homes and places of abode from themselves, as is well known from much experience; a proof this that such knowledge prevails in the spiritual world; for all things which exist in the natural world are effects, and all things which exist in the spiritual world are the causes of those effects, and nothing natural exists which doth not derive its cause from something spiritual.

135. THAT ALL THE INTERIORS BOTH OF THE MINDS AND OF THE BODIES OF ANGELS ARE TURNED TO THE LORD AS A SUN. The angels have an understanding and a will, and they have a face and a body; they have also the interiors of the understanding and will, as well as of the face and body: the interiors of the understanding and of the will are the things which are of their interior affection and thought; the interiors of the face are the brains; and the

interiors of the body are the viscera, whereof the principal are the heart and lungs: in a word, the angels have all and every thing that men have in the earth: it is by virtue thereof that angels are men: an external form without those internals doth not cause them to be men, but an external form with them, yea from them, makes them men; otherwise they would only be images of man, in which there is no life, because they have not within them the form of life.

136. It is well known, that the will and the understanding govern the body at pleasure, for what the understanding thinks, that the mouth speaketh, and what the will willeth, that the body doeth; whence it is evident, that the body is a form corresponding to the understanding and will, and forasmuch as form is also predicated of the understanding and the will, it is evident that the form of the body corresponds to the form of the understanding and of the will: but to describe the nature of both these forms, doth not properly fall within our present plan; there are also innumerable things in both, and innumerable things on both sides act as one, because they mutually correspond to each other: hence it is, that the mind, or the will and understanding, governs the body at pleasure, thus altogether as itself. From these considerations it follows, that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind will be spoken of below, when the degrees of life have been first treated of, and in like manner then the interiors of the body.

137. Forasmuch as the interiors of the mind make one with the interiors of the body, it follows, that when the interiors of the mind turn themselves to the Lord as a sun, the interiors of the body also do the same; and forasmuch as the exteriors of both, as well of the mind as of the body, depend upon their interiors, it follows that they also do the same: for what the external does, that it does from its in-

ternal principles, inasmuch as a common or general principle derives every thing it hath from the particulars of which it consists. Hence it is evident, that inasmuch as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are likewise so turned. It is the same with man, if he always has the Lord before his eyes, which is the case if he is principled in love and wisdom ; he then not only looks to the Lord with his eyes and face, but also with his whole mind and his whole heart, that is, with every thing of his will and understanding, and at the same time with every part of his body.

138. This conversion to the Lord is an actual conversion, and a kind of elevation : for there is an elevation into the heat and light of heaven, which is effected by the opening of the interiors, and when these are open, love and wisdom flow-in into the interiors of the mind, and the heat and light of heaven into the interiors of the body, in consequence whereof there is an elevation, as it were, out of a mist into the air, or out of air into æther ; and love and wisdom with their heat and light are the Lord in man, who, as was said before, turns man to Himself. The contrary happens with those who are not principled in love and wisdom, and still more so with those who are contrary to love and wisdom : their interiors, as well of the mind as the body, are shut, and when they are shut, their exteriors react against the Lord, for such is their nature ; hence it is that they turn their backs to the Lord, and to turn their backs to Him is to turn their faces towards hell.

139. This actual conversion to the Lord is an effect of love and at the same time of wisdom, not of love alone, nor of wisdom alone, love alone being an esse without itsistere, for love exists in wisdom ; and wisdom without love is like an esistere without its esse, for wisdom exists from love. There exists indeed love without wisdom, but that love is of man and not of the Lord ; and there exists

also wisdom without love, which wisdom is indeed from the Lord, but it hath not the Lord in it, for it is like the light in winter, which is indeed from the sun, but nevertheless the essence of the sun, which is heat, is not in it.

140. THAT EVERY SPIRIT, OF WHATSOEVER QUALITY, IN LIKE MANNER TURNS HIMSELF TO HIS RULING LOVE. It may be expedient first to point out what a spirit is, and what an angel. Every man after death first enters the world of spirits, which is in the midst between heaven and hell, and there goes through his times or states, and according to his life is prepared either for heaven or for hell. So long as he abides in that world he is called a spirit; he who is taken up from that world into heaven is called an angel; but he who is cast down into hell is called a satan or a devil: so long as the same are in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell an infernal spirit; the angelic spirit in the mean time is in conjunction with heaven, and the infernal spirit with hell. All the spirits who are in the world of spirits, are adjoined to men, because men, as to the interiors of their minds, are in like manner between heaven and hell, and through those spirits communicate with heaven or with hell, according to their life. It is to be observed, that the WORLD OF SPIRITS is one thing, and the SPIRITUAL WORLD another: the world of spirits is that which is now spoken of; but the spiritual world is, in the complex, both that world and heaven and hell.

141. It may be expedient also to say somewhat concerning different kinds of love, inasmuch as the conversion of angels and spirits from their loves to their loves, is the subject under consideration. The universal heaven is distinguished into societies according to all the differences of loves; in like manner hell; and in like manner the world of spirits: but heaven is distinguished into societies according to the differences of celestial loves, whereas hell is distinguished

into societies according to the differences of infernal loves, and the world of spirits according to the differences of loves both celestial and infernal. There are two loves which are the heads of the rest, or to which all the other loves refer themselves; the love which is the head, or to which all the celestial loves refer themselves, is love to the Lord; and the love which is the head, or to which all the infernal loves refer themselves, is the love of rule, grounded in the love of self: these two loves are diametrically opposite to each other.

142. Forasmuch as these two loves, love towards the Lord, and the love of rule grounded in the love of self, are altogether opposite to each other; and forasmuch as all who are principled in love towards the Lord turn themselves to the Lord as a sun, as was shown in the preceding article, it may appear that all who are in the love of rule grounded in the love of self turn themselves from the Lord. The reason why they thus turn themselves directly opposite, is, because they who are principled in love towards the Lord, love nothing more than to be led by the Lord, and desire that the Lord only may rule; but they who are in the love of rule grounded in the love of self, love nothing more than to be led by themselves, and desire that themselves only may rule. It is said, the love of rule grounded in the love of self, because there exists a love of rule grounded in a love of performing uses, which love, forasmuch as it maketh one with love towards the neighbour, is spiritual love: this latter love however cannot be called the love of rule, but the love of being useful.

143. The reason why every spirit, whatsoever be his quality, turns himself to his ruling love, is, because love is the life of every one, as was shown in part the first, n. 1, 2, 3, and the life turns its receptacles, which are called members, organs and viscera, consequently the whole man, to that society which is in a similar love with itself, that is, where its love is.

144. Forasmuch as the love of rule grounded in the love of self is entirely opposite to love towards the Lord, therefore spirits who are principled in that love of rule turn their faces back from the Lord, and thus look with their eyes to the west of the spiritual world; and forasmuch as their bodies are thus turned the contrary way, the east is behind them, the north to the right, and the south to the left: the east is behind them because they hate the Lord, the north is to the right of them because they love fallacies and falsities thence derived, and the south is to the left of them because they spurn the light of wisdom. They can turn themselves round and round, but all things which they see about them, appear similar to their love. All these are sensual-natural spirits, and indeed such that they think they alone live, and look upon others as images: they think themselves wiser than all others, although they are in a state of insanity.

145. In the spiritual world there appear ways, laid out like the ways or roads which are in the natural world; some lead to heaven and some to hell; but the ways which lead to hell do not appear to those who go to heaven, nor do the ways which lead to heaven appear to those who go to hell: there are innumerable such ways, for there are some which lead to every society of heaven, and to every society of hell: every spirit enters the way which leads to the society of his love, nor does he see the ways which lead to any other: hence it is, that every spirit, as he turns himself to his ruling love, so he proceeds.

146. THAT THE DIVINE LOVE AND THE DIVINE WISDOM, WHICH PROCEED FROM THE LORD AS A SUN, AND CAUSE HEAT AND LIGHT IN HEAVEN, IS THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT. In the Doctrine of the New Jerusalem concerning the Lord it hath been shown, that God is one in person and essence, in whom there is a trinity, and that that God is the Lord; also, that

His trinity is called Father, Son, and Holy Spirit, and that the Divine from whom all things are [*Divinum a quo*] is called the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. It is called the proceeding Divine, and yet no one knows whence it is that it is called proceeding: the reason why this is not known, is, because heretofore it hath not been known, that the Lord appears before the angels as a sun, and that from that sun proceedeth heat, which in its essence is divine love, as also light, which in its essence is divine wisdom. So long as these things were unknown, it could not be known otherwise than that the proceeding Divine was divine by itself, wherefore also in the Athanasian doctrine of the trinity it is said, that there is one person of the Father, another of the Son, and another of the Holy Spirit: but now when it is known that the Lord appears as a sun, a just idea may be had of the proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but that it proceeds from Him, as heat and light from the sun; which also is the cause, that in proportion as the angels are principled in love and wisdom, in the same proportion they are in divine heat and divine light. Without this knowledge, that the Lord appears in the spiritual world as a sun, and that His Divine proceeds from Him in this manner, nobody could ever know what is meant by proceeding, as whether it be only to communicate those things which are of the Father and the Son, or only to illuminate and teach; but still, in this case, there is no ground for enlightened reason to acknowledge the proceeding Divine to be divine by itself, and call it God, and make a distinction, when it is also known that God is one, and He omnipresent.

147 It hath been shown above, that God is not in space, and that thereby He is omnipresent; also that the Divine is the same every where, but that the apparent variety thereof is in angels and men by reason of their various reception:

now forasmuch as the Divine, proceeding from the Lord as a sun, is in light and heat, and light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it may appear that according as the interiors which are of the understanding, in man or angel, are overshadowed with such clouds, so he is a receptacle of the proceeding Divine: by clouds are meant spiritual clouds, which are thoughts, and which, if they are grounded in truths, accord with divine wisdom, but if grounded in falses, disagree therewith; wherefore also thoughts grounded in truths, in the spiritual world, when they are presented to the sight, appear as white clouds, and thoughts grounded in false principles as black clouds. Hence it may appear, that the proceeding Divine is indeed in every man, but that it is variously veiled by him.

148. Forasmuch as the Divine itself is present in angel and in man by spiritual heat and light, therefore it is said of those who are principled in the truths of divine wisdom and in the good of divine love, when they are affected thereby, and under the influence thereof think of them from that affection, *that they grow warm with God*, which also happens sometimes to perception and sensation, as when a preacher speaks from zeal: of the same it is also said, *that they are illuminated by God*, because the Lord, by his proceeding Divine, not only enkindles the will with spiritual heat, but also illustrates the understanding with spiritual light.

149. That the Holy Spirit is the same with the Lord, and that is truth itself, whereby man hath illustration, is evident from these passages in the Word: "Jesus said, when *the spirit of truth* is come, he will guide you into all *truth*; he shall not speak of himself, but whatsoever he shall hear, that shall he speak," John xvi. 13. "He shall glorify Me, for he shall receive of mine, and shall shew it unto you," John xvi. 14, 15: "That he shall be with the disciples and

“in them,” John xv. 26 : “Jesus said, the words that I speak unto you, they are spirit and they are life,” John vi. 63. From these passages it appears evident, that truth itself, which proceedeth from the Lord, is called the Holy Spirit; which, forasmuch as it is in light, illustrates.

150. Illustration, which is attributed to the Holy Spirit, is indeed in man from the Lord, but nevertheless it is effected through the medium of spirits and angels; but the nature of that mediation cannot be described as yet; only that angels and spirits are by no means able to illustrate man from themselves, because they, in the same manner as man, are illustrated by the Lord: and forasmuch as they are illustrated in like manner, it follows that all illustration is from the Lord alone. The reason why it is communicated through the medium of angels or spirits, is, because a man, who is in illustration, is then placed in the midst of such angels and spirits as receive more illustration than others from the Lord alone.

151. THAT THE LORD CREATED THE UNIVERSE AND ALL THINGS IN IT BY MEANS OF THE SUN, WHICH IS THE FIRST PROCEEDING OF THE DIVINE LOVE AND THE DIVINE WISDOM. By the Lord is meant God from eternity, or Jehovah, who is called the Father and Creator, because He is one with Him, as hath been shown in *the Doctrine of the New Jerusalem concerning the Lord*: wherefore in the following pages, where also creation is treated of, He is called the Lord.

152. That all things in the universe were created from the divine love and the divine wisdom, was fully shown in part the first, particularly n. 52, 53; we shall here shew that it was by means of the sun, which is the first proceeding of the divine love and the divine wisdom. No one who can see effects by virtue of causes, and afterwards effects derived from causes in their order and series, can deny that the sun is the first [beginning] of creation, for all things which

are in its world subsist from it; and forasmuch as they subsist from it, they also existed from it; the one implies and testifies the other, for they are all under its intuition, because it hath determined and disposed them for existence, (*posuit ut sint*), and to keep them under its intuition is to determine and dispose them for existence continually (*continue ponere*); wherefore it is also said, that subsistence is perpetual existence: if any thing, also, was to be withdrawn entirely from the sun's influx through the atmospheres, that thing would immediately be dissolved; for the atmospheres, which are purer and purer, and which from the sun receive an actuation of power (*actuatæ in potentia*), contain all things in their connection: now forasmuch as the subsistence of the universe, and of all things in it, is from the sun, it is evident that the sun is the first [beginning] of creation, from which all other things proceed. It is said, from the sun, but thereby is meant from the Lord through the sun, for the sun also was created from the Lord.

153. There are two suns by which all things were created from the Lord, the sun of the spiritual world, and the sun of the natural world: by the sun of the spiritual world all things were created from the Lord, but not by the sun of the natural world; for the latter is far below the former, and is in a mean distance, above it is the spiritual world, and below it is the natural world; and the sun of the natural world was created that it might act as a medium or substitute (*ut succenturiatam opem ferat*); which mediate operation shall be spoken of in what follows.

154. The reason why the universe and all things therein were created from the Lord by means of the sun of the spiritual world, is, because that sun is the proximate proceeding of the divine love and the divine wisdom, and from the divine love and the divine wisdom all things are, as was shown above, n. 52 to 82. There are three things which exist in every created thing, as well the greatest as the least, viz.

end, cause, and effect; there is no created thing in which these three do not exist: these three in the greatest, or in the universe, exist in this order: in the sun, which is the proximate proceeding of the divine love and the divine wisdom, is the end of all things; in the spiritual world are the causes of all things; and in the natural world are the effects of all things: but how these three exist in the first and last principles of things, shall be shewn in what follows. Now forasmuch as there is no created thing in which these three do not exist, it follows that the universe, and every thing in it, was created from the Lord by the sun, in which is the end of all things.

155. Creation itself cannot be explained so as to be apprehended, unless space and time are removed from the thought; but if these are removed it may be apprehended: remove them if you can, or as much as you can, and keep the mind in an idea abstracted from space and time, and you will perceive that the greatest portion of space and the smallest (*maximum spatii et minimum spatii*) do not at all differ, and then you cannot but have an idea of the creation of the universe, similar to that of the creation of the particulars in the universe; and that the diversity in things created exists from this cause, that there are infinite things in God-Man, and thence indefinite things in the sun, which is the proximate proceeding from Him, and these indefinite things exist as in an image in the created universe: hence it is that there cannot exist any where one thing the same as another: hence too the variety of all things which is presented before the eyes, together with space, in the natural world, and in the appearance of space in the spiritual world: and this variety is of things in general and also of things in particular. These are the things which were demonstrated in Part the First, where it was shewn, that in God-Man infinite things are distinctly one, n. 17 to 22: that all things in the universe were created from the divine love and the divine wisdom,

n. 52, 53: that all things in the created universe are recipients of the divine love and the divine wisdom of God-Man, n. 54 to 60: that the Divine is not in space, n. 7 to 10: that the Divine fills all spaces without space, n. 69 to 72: that the Divine in the greatest and least things is the same, n. 77 to 82.

156. The creation of the universe, and of all things in it, cannot be said to have been effected from space to space, nor from time to time, and so progressively and successively, but from eternity and infinity, not from eternity of time, because that doth not exist, but from eternity not of time, for this is the same with the Divine; nor from infinity of space, because neither doth this exist, but from infinity not of space, which also is the same with the Divine. I know that these things transcend the ideas of thoughts which are in natural light, but they do not transcend the ideas of thoughts which are in spiritual light, for in these last there is nothing of space and time: yea neither do they altogether transcend the ideas which are in natural light; for when it is said, that infinite space doth not exist, this every one affirms from reason; it is the same with eternity, this being the infinite of time: if you say "to eternity," this is comprehended from time, but not "from eternity," unless time be removed.

157. THAT THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND THEREFORE DEAD, AND THAT NATURE, FORASMUCH AS IT DERIVES ITS ORIGIN FROM THAT SUN, IS DEAD. Creation itself cannot in the least be ascribed to the sun of the natural world, but all to the sun of the spiritual world, because the sun of the natural world is wholly dead, but the sun of the spiritual world is alive, inasmuch as it is the first proceeding of the divine love and the divine wisdom; and that which is dead acteth nothing from itself, but is acted upon; wherefore to ascribe to it any thing of creation, would be like ascribing to the

instrument with which the hand of the artificer operates, the work of the artificer. The sun of the natural world is pure fire, from which all life is abstracted; but the sun of the spiritual world is fire in which there is divine life. The idea of the angels concerning the fire of the sun of the natural world, and the fire of the sun of the spiritual world, is this; that the divine life is internally in the fire of the sun of the spiritual world, but externally in the fire of the sun of the natural world. From this it may be seen, that the actuality of the sun of the natural world is not from itself, but from the living power proceeding from the sun of the spiritual world; wherefore if the living power of the latter sun were withdrawn or taken away, the former sun would perish. Hence it is, that the worship of the sun is the lowest of all kinds of worship of a God; wherefore that worship, in the Word, is called abomination.

158. Forasmuch as the sun of the natural world is pure fire, and for that reason dead, therefore also the heat thence proceeding is dead heat, and the light thence proceeding in like manner is dead light: by parity of reasoning, the atmospheres, which are called æther and air, and receive and communicate the heat and light of that sun, are dead; and forasmuch as these are dead, all and singular the things of the world, which is subject to them, and is called earth, are dead. But nevertheless all and every one of these things are surrounded by things spiritual, which proceed and flow from the sun of the spiritual world; and unless they were so surrounded, the earths could not have been actuated, and made able to produce forms of uses, which are vegetables, nor forms of life, which are animals; nor furnish a supply of matters, whereby man might exist and subsist.

159. Now forasmuch as nature begins from that sun, and all that which exists and subsists therefrom is called natural, it follows that nature, with all and every thing appertaining to it, is dead. That nature appears in man and in animals

as alive, is owing to the life which accompanies and actuates nature.

160. Forasmuch as the lowest substances of nature, which constitute earths, are dead, and are not mutable and various according to the state of the affections and thoughts, as in the spiritual world, but immutable and fixed, therefore there are spaces there, and distances of spaces: such things are in consequence of creation closing there, and subsisting in its rest: hence it is evident that spaces are proper to nature; and forasmuch as spaces in nature are not appearances of spaces according to states of life, as in the spiritual world, they also may be called dead.

161. Forasmuch as times in like manner are stated and constant, they also are proper to nature, for the time of a day is constantly twenty-four hours and the time of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and darkness, and of heat and cold, which vary them, return also constantly; the states which return every day, are morning, noon, evening, and night; and they which return every year, are spring, summer, autumn, and winter: the states of the year also constantly vary the states of the days. All these states, forasmuch as they are not states of life, as in the spiritual world, are also dead: for in the spiritual world there is continual light and continual heat, and the light corresponds to the state of wisdom, and the heat to the state of love, with the angels, by virtue whereof the states of these are alive.

162. Hence may be seen the infatuation of those who ascribe all things to nature; they who have confirmed themselves in favour of nature, have brought themselves into such a state, that they no longer desire to elevate their minds above nature, wherefore their minds are shut above, and opened below, and thus man becomes sensual-natural, which is spiritually dead; and forasmuch as he then does not

think but from such things as he has learned from the senses of the body, or through them from the world, he also in his heart denies God. In this case, forasmuch as his conjunction with heaven is broken, conjunction is effected with hell, the faculty alone remaining of thinking and willing, the faculty of thinking from rationality, and the faculty of willing from liberty, which two faculties every man hath from the Lord, nor are they ever taken away. These two faculties are possessed equally by the devils as by the angels, but devils apply them to make themselves insane and to do evil, whereas angels apply them to make themselves wise and to do good.

163. THAT WITHOUT TWO SUNS, THE ONE LIVING AND THE OTHER DEAD, THERE CAN BE NO CREATION. The universe in general is distinguished into two worlds, the spiritual and the natural; in the spiritual world angels and spirits dwell, in the natural world men dwell: these two worlds are entirely alike as to the external face of them, so much alike that they cannot be distinguished; but as to the internal face of them they are entirely unlike: the men themselves who are in the spiritual world, who, as was said, are called angels and spirits, are spiritual, and, forasmuch as they are spiritual, they think spiritually and speak spiritually; but the men who are in the natural world, are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. Hence it is evident, that these two worlds, the spiritual and the natural, are entirely distinct from each other, insomuch that they can by no means be together.

164. Now forasmuch as these two worlds are so distinct, there is a necessity that there should be two suns, the one from which all spiritual things are, and the other from which all natural things are: and forasmuch as all things spiritual

in their origin are alive, and all things natural from their origin are dead, and their suns are their origins, it follows that one sun is living and that the other sun is dead, also that the dead sun itself was created by the living sun from the Lord.

165. The reason why a dead sun was created is, to the end that in the ultimates all things may be fixed, stated, and constant, and that thence things may exist which are to be permanent and to endure. On this, and no other ground, creation is founded. The terraqueous globe, in which, upon which, and about which, such things exist, is, as it were the basis and firmament, for it is the ultimate work, in which all things close, and upon which they rest: that it is also as it were the matrix, from which effects are produced, which are the ends of creation, will be shown in what follows.

166. That all things were created from the Lord by the living sun, and nothing by the dead sun, may appear from this consideration, that what is living disposeth what is dead according to its pleasure, and forms it for uses, which are its ends; but not vice versa. None but a person deprived of reason can think, that all things, and even life itself, are from nature, and such a one doth not know what life is. Nature cannot dispense life to any thing, inasmuch as nature in herself is altogether inert: that what is dead should act upon what is living, or a dead power upon a living power, or, what is the same thing, natural upon spiritual, is entirely contrary to order, and therefore to think so is contrary to the light of sound reason. What is dead, or natural, may indeed many ways, by external accidents, be perverted or changed, but still it cannot act upon life, but life acts upon it, according to the change induced in its form: the same is true with respect to physical influx into the spiritual operations of the soul, which, it is well known, doth not exist, because it is not possible.

167. THAT THE END OF CREATION EXISTS IN ITS ULTIMATES, WHICH IS, THAT ALL THINGS MAY RETURN TO THE CREATOR, AND THAT THERE MAY BE CONJUNCTION. It may be expedient first to say somewhat concerning ends. There are three things which follow in order, which are called the first end, the middle end, and the ultimate end; and they are also called end, cause, and effect: these three must needs be in every thing, in order that it may be any thing, for a first end without a middle end, and at the same time an ultimate end, is impossible, or, what is the same, an end alone without a cause and an effect cannot exist: in like manner neither can there exist a cause alone without an end from which it proceeds (*finis ex quo*) and an effect in which it is manifested (*effectus in quo*): so neither can there exist an effect alone, or an effect without a cause and its end. That this is the case may be comprehended if it be considered, that an end without an effect, or separated from an effect, hath no existence, wherefore it is nothing but a word: for an end, in order that it may be actually an end, must be terminated, and it is terminated in its effect, in which it is first called an end, because it is an end. It appears as if the agent or efficient existed by itself; but this is an appearance arising from this circumstance, that it is in its effect; but if it be separated from its effect, it disappears in a moment. From these considerations it is evident, that these three, end, cause, and effect, must exist in every thing, in order that it may be something.

168. Moreover it is to be observed, that the end is all in the cause, and also all in the effect: hence it is that the end, cause, and effect, are called the first end, the middle end, and the ultimate end. But that the end may be all in the cause, there must be something from the end in which it may be, and that it may be all in the effect there must be something from the end, through the cause, in which it may be; for the end cannot be in itself alone, but it must be in some-

thing existing from itself, in which it may be as to every thing of its own, and by acting become efficient, till it subsists; that in which it subsists is the ultimate end, which is called the effect.

169. In the created universe, as well in its greatest as its smallest parts, these three principles exist, viz. end, cause, and effect. The reason why these three exist in the greatest and smallest parts of the created universe, is, because they exist in God the Creator, who is the Lord from eternity: but forasmuch as He is infinite, and infinite things in the Infinite are distinctly one, as was shewn above, n. 17 to 22, therefore also these three in Him, and in his infinities, are distinctly one. Hence it is that the universe, which was created from His esse, and which, regarded as to uses, is His image, obtained these three in all and singular the things appertaining to it.

170. The universal end, or the end of all things in the creation, is, that there may be an eternal conjunction of the Creator with the created universe, and this is impossible unless there be subjects, in which His Divine may be as in Himself, consequently in which it may dwell and remain; which subjects, in order that they may be the habitations and mansions of Himself, must be recipients of His love and wisdom as from themselves, consequently such as shall elevate themselves to the Creator as from themselves, and join themselves with Him: without this reciprocation no conjunction can be effected. These subjects are men, who can as from themselves elevate and join themselves: that men are such subjects, and that they are recipients of the Divine as from themselves hath been many times shewn above. By this conjunction the Lord is present in every work created from Himself; for every created thing is finally for the sake of man; wherefore the uses of all things, which are created, ascend by degrees from ultimates to man, and through man to God the Creator from whom they are, as was shew above, n. 65 to 68.

171. Creation is in a continual progression to this ultimate end by these three principles, end, cause, and effect, because these three exist in the Lord the Creator, as was said above; and the Divine is in all space without space, n. 69 to 72; and is the same in the greatest and smallest things, n. 77 to 82: whence it is evident, that the created universe, in its common progression to its ultimate end, is respectively the middle end; for from the earth are continually raised up by the Lord the Creator, forms of uses in their order up to man, who as to his body is likewise from the earth; man is next elevated by the reception of love and wisdom from the Lord; and that he may receive love and wisdom, all means are provided; and he is made such that he can receive them if he will. From what hath been now said it may be seen, though as yet only in a general way, that the end of creation exists in its ultimates, which is, that all things may return to the Creator, and that conjunction may be effected.

172. That these three, end, cause, and effect, are in all and every thing that is created, may appear from this consideration, that all effects, which are called ultimate ends, become anew first ends, in a continual series from the First, which is the Lord the Creator, to the last, which is the conjunction of man with Him. That all ultimate ends become anew first ends, is evident from hence, that there doth not exist anything so inert and dead, but there is some efficiency in it; even from sand there exhales such a principle as contributes assistance in producing something, and therefore in effecting something.

ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE.

PART III.

173. **T**HAT IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS, AND EARTHS, AS IN THE NATURAL WORLD; BUT THAT THE FORMER ARE SPIRITUAL, WHEREAS THE LATTER ARE NATURAL. That the spiritual world and the natural world are alike, only with this difference, that all and every thing of the spiritual world is spiritual, and all and every thing of the natural world is natural, hath been said in the preceding pages, and shown in the Work concerning *Heaven and Hell*. Forasmuch as these two worlds are alike, therefore in both there are atmospheres, waters, and earths, which are common or general principles, by which and from which all and singular things exist with an infinite variety.

174. As to what relates to atmospheres, which are called æthers and airs, they are alike in both the worlds, spiritual and natural, with this difference, that those in the spiritual world are spiritual, and those in the natural world are natural: the former are spiritual because they exist from the sun, which is the first proceeding of the divine love and the divine wisdom of the Lord, and from Him receive in themselves divine fire which is love, and divine light which is wisdom, and convey both to the heavens where the angels dwell, and cause the presence of that sun in the greatest and

smallest things there. The spiritual atmospheres are discrete substances, or most minute forms, originating from the sun; and forasmuch as they severally receive the sun, hence the fire of the sun, being divided into so many substances or forms, and as it were covered or enclosed in them, and tempered by these coverings, becomes heat, proportioned finally to the love of the angels in heaven, and of the spirits under heaven; similar is the case with the light of the sun. The natural atmospheres in this respect are similar to the spiritual atmospheres, that they also are discrete substances and of a very minute form, originating from the sun of the natural world, which sun also they each of them receive, and treasure up the fire thereof in themselves, and temper it, and convey it as heat to the earth which is the dwelling of men; and in like manner the light.

175. The difference between the spiritual atmospheres and the natural atmospheres is this, that the spiritual atmospheres are receptacles of divine fire and divine light, consequently of love and wisdom, for they contain these within themselves; whereas the natural atmospheres are not receptacles of divine fire and divine light, but they are receptacles of the fire and light of their own sun, which in itself is void of life, as was shown above, wherefore within them there is not any thing from the sun of the spiritual world, but still they are surrounded by the spiritual atmospheres which are from that sun. That this is the difference between the spiritual atmospheres and the natural atmospheres, is learnt from the wisdom of the angels.

176. That there are atmospheres in the spiritual world, equally as in the natural, may appear from this consideration, that angels and spirits breathe as well as men, and equally speak, and also hear, like men in the natural world, and respiration is effected by means of the ultimate atmosphere, which is called air, in like manner speech and hearing: the same may appear from this consideration, that angels and

spirits see equally as men in the natural world, and sight is not possible but by means of an atmosphere purer than air; also from this consideration, that angels and spirits equally think and are affected as men in the natural world, and thought and affection do not exist but by means of still purer atmospheres; and lastly from this consideration, that all things belonging to the bodies of angels and spirits, as well external as internal, are held in their connection, their externals by an aerial atmosphere, and their internals by æthereal atmospheres: that without the circumpressure and action of these atmospheres the interior and exterior forms of the body would be dissolved, is evident. Forasmuch as the angels are spiritual, and all and every part of their bodies is held in their connection, form, and order by atmospheres, it follows that those atmospheres are spiritual; and they are spiritual, because they have their origin from the spiritual sun, which is the first proceeding of the divine love and the divine wisdom of the Lord.

177. That in the spiritual world there are also waters, and likewise earths, as in the natural world, with this difference, that the waters and earths of the spiritual world are spiritual, was said above, and shown in the work concerning *Heaven and Hell*: these, forasmuch as they are spiritual, are actuated and modified by the heat and light of the spiritual sun by means of atmospheres derived from that sun, just as the waters and the earth in the natural world are acted upon and modified by the heat and light of the sun of their world by means of its atmospheres.

178. Atmospheres, waters, and earths, are here spoken of, because these three are the common or general principles, by which and from which all and every thing exists with an infinite variety; atmospheres are active powers, waters are intermediate powers, and earths are passive powers, from which all effects exist: that these three are such pow-

ers in their series, is solely from the life which proceeds from the Lord as a sun and causeth them to be active.

179. THAT THERE ARE DEGREES OF LOVE AND WISDOM, AND THENCE DEGREES OF HEAT AND LIGHT, ALSO DEGREES OF ATMOSPHERES. Unless it be known that there are degrees, and also what they are, and of what nature, what follows cannot be comprehended, inasmuch as there are degrees in every created thing, consequently in every form; wherefore in this *Part of the Angelic Wisdom* we shall treat of degrees. That there are degrees of love and wisdom, may appear manifestly from the angels of the three heavens: the angels of the third heaven excel the angels of the second heaven in love and wisdom, and these last excel the angels of the first heaven, insomuch that they cannot be together; the degrees of love and wisdom distinguish and separate them. Hence it is that the angels of the inferior heavens cannot ascend to the angels of the superior heavens, and if it is given them to ascend, then they do not see them nor any thing that is about them: the reason why they do not see them is, because their love and wisdom is in a superior degree, which transcends their perception: for every angel is his own love and his own wisdom, and love together with wisdom is in its form a man, because God, who is love itself and wisdom itself, is a Man. It hath occasionally been given me to see, that the angels of the ultimate heaven have ascended to the angels of the third heaven, and when they have reached that heaven, I have heard them complaining, that they did not see any one, and still they were in the midst of them: afterwards they were instructed, that they were invisible to them, because their love and wisdom were imperceptible to them, and that love and wisdom cause an angel to appear as a man.

180. That there are given degrees of love and wisdom, appears still more manifestly from the love and wisdom of the angels respectively to the love and wisdom of men: that

the wisdom of the angels is respectively ineffable, is known; that it is also incomprehensible to men when they are in natural love, will be seen in what follows. The reason why it appears ineffable and incomprehensible, is, because it is in a superior degree.

181. Forasmuch as there are degrees of love and wisdom, there are also degrees of heat and light; by heat and light are meant spiritual heat and light, such as the angels have in the heavens, and such as men have as to the interiors of their minds, for the heat of men's love, and the light of their wisdom, is similar to that of the angels. In the heavens the case is this: in proportion to the quality and quantity of love in which the angels are principled, in the same proportion is the quality and quantity of their heat; and in like manner their light as to wisdom: the reason is, because with them there is love in their heat, and wisdom in their light, as was shown before. It is the same upon earth with men, but with this difference, that the angels feel that heat, and see that light, whereas men do not, by reason that men are in natural heat and light, and so long as this is the case, they do not feel spiritual heat, except by a certain delight of love, nor do they see spiritual light, except by the perception of truth. Now forasmuch as man, whilst he is in natural heat and light, knoweth nothing of spiritual heat and light in himself, and this cannot be known but by experience from the spiritual world, therefore we shall here first speak of the heat and light in which the angels and their heavens are: hence and from no other source can illustration be had on this subject.

182. But the degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not so well fall under the ideas of thought; the degrees of spiritual light however may be described, because this does fall under the ideas of thought, for spiritual light is of thought; and from the degrees of light the de-

degrees of spiritual heat may be comprehended, for they are in a like degree. Now as to what concerns spiritual light, in which the angels are, it hath been given me to see it with my eyes: the light of the angels of the superior heavens is so bright (*tam candida*) that it cannot be described, not even by the whiteness of snow, and also so ruddy [or glowing], that it cannot be described, even by the flaming rays of the sun of this world; in a word, that light a thousand times exceeds the sun's meridian light upon earth. But the light of the angels of the inferior heavens may in some measure be described by comparisons, yet still it exceeds the greatest light of our world. The reason why the light of the angels of the superior heavens cannot be described, is, that their light makes one with their wisdom, and forasmuch as their wisdom is, respectively to the wisdom of men, ineffable, so also is their light. From these few considerations it may appear, that there are given to exist degrees of light; and forasmuch as wisdom and love are in similar degree, it follows, that there are given similar degrees of heat.

183. Forasmuch as atmospheres are the receptacles and continents of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light, and also as many as there are degrees of love and wisdom. That there are several atmospheres, and those distinct from each other by degrees, hath been manifested to me from much experience in the spiritual world, especially from this, that the angels of the inferior heavens cannot breath in the region of the superior angels, and that they seem to themselves to gasp for breath, as is the case with animals elevated out of air into æther, or out of water into air; the spirits also below the heavens appear to those who are in the heavens as in a mist. That there are several atmospheres, and those distinct from each other by degrees, may be seen above, n. 176.

184. THAT DEGREES ARE OF TWO KINDS, DEGREES

OF ALTITUDE AND DEGREES OF LATITUDE. The knowledge of degrees is as it were a key to open the causes of things, and enter into them: without this knowledge, scarcely any thing of cause can be known, for the objects and subjects of both worlds without it appear so univocal (*univoca*) as if there were nothing in them except what is seen with the eye, when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid can by no means be discovered, unless degrees be understood; for exterior things advance to things interior, and these to the things which are inmost, by degrees, not by continuous degrees but by discrete degrees. The term *continuous degrees* is applied to denote decrements or decreasings from more gross to more subtile, or from denser to rarer, or rather to denote as it were the increments and increasings from more subtile to more gross, or from rarer to denser, like that of light declining to shade, or of heat to cold. But discrete degrees are entirely different: they are as things prior, posterior, and postreme, or as end, cause, and effect: these are called discrete degrees, because what is prior is by itself, what is posterior by itself, and what is postreme by itself, but still, when taken together, they make one. The atmospheres from highest to lowest, or from the sun to the earth, which are called æther and air, are discrete into such degrees; and are as simple substances, the congregates of these simples, and again the congregates of these congregates, which, when taken together, are called a composite. These last degrees are discrete, because they exist distinctly, and are understood by degrees of altitude; but the former degrees are continuous, because they continually increase, and are understood by degrees of latitude.

185. All and singular the things which exist in the spiritual world and in the natural world, coexist from discrete

degrees and at the same time from continuous degrees, or from degrees of altitude and degrees of latitude: that dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees, is called latitude: their situation with respect to the sight of the eye does not change their denomination. Without a knowledge of these degrees nothing can be known concerning the difference between the three heavens, nor the difference between the love and wisdom of the angels there, nor the difference between the heat and light in which they are, nor the difference between the atmospheres which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known concerning the difference of the interior faculties of the mind in men; therefore neither any thing concerning their state as to reformation and regeneration; nor of the difference of the exterior faculties, which are of the body, as well of angels as men; and nothing at all of the difference between spiritual and natural, and therefore nothing of correspondence; yea nothing of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; nor of the differences between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. From which considerations it may appear, that they who are ignorant of these degrees, cannot from any judgment see causes; they only see effects, and judge of causes from them, which is done for the most part from induction continuous with effects; when nevertheless causes do not produce effects by continuity, but discretely, for a cause is one thing, and an effect another; there is a difference as between prior and posterior, or as between the thing forming and the thing formed.

186. That it may be still better comprehended what and of what quality discrete degrees are, and what is the difference between them and continuous degrees, let us take

the angelic heavens for example: there are three heavens and these distinct by degrees of altitude, wherefore one heaven is under another; nor do they communicate with each other otherwise than by influx, which proceeds from the Lord through the heavens in their order to the lowest, and not *vice versa*. But each heaven is distinct by itself, not by degrees of altitude, but by degrees of latitude: they who are in the midst, or in the centre, are in the light of wisdom, whereas they who are in the circumference, even to the boundaries, are in the shade of wisdom; thus wisdom decreases to ignorance as light decreases to shade, which is done by continuity. It is the same with men: the interiors of their minds are distinct into as many degrees as are the angelic heavens, and one of these degrees is above another, wherefore the interiors of the minds of men are distinct by discrete degrees, or degrees of altitude: hence it is, that a man may be in the lowest degree, or in the higher, and also in the highest, according to the degree of his wisdom; and that when he is only in the lowest degree, the superior degree is shut, and that this last is opened as he receives wisdom from the Lord. There are also in man, as in heaven, degrees of continuity or of latitude. The reason why man is similar to the heavens, is, because he is, as to the interior of his mind, a heaven in its least form, so far as he is principled in love and in wisdom from the Lord: that man, as to the interiors of his mind, is a heaven in its least form, may be seen in the work concerning *Heaven and Hell*, n. 51 to 58.

187. From these few considerations it may appear, that he who doth not know any thing of discrete degrees, or degrees of altitude, neither can know any thing of the state of man as to his reformation and regeneration, which are effected by the reception of divine love and divine wisdom from the Lord, and by the consequent opening of the interior degrees of his mind in their order: nor can he know any thing

of the influx through the heavens from the Lord, nor any thing of the order into which he was created: for if any one think of these things, not from discrete degrees, or degrees of altitude, but from continuous degrees or degrees of latitude, then he cannot see any thing of them but from effects, and nothing from causes, and to see from effects alone is to see from fallacies, from whence proceed errors, one after another, which may be so multiplied by inductions, that at length enormous falsities may be called truths.

188. I do not know whether any thing has been known heretofore of discrete degrees, or degrees of altitude, but only of continuous degrees or degrees of latitude; and yet not any thing of cause in its truth can be known without a knowledge of degrees of both kinds: therefore we shall treat of them in this part of the work throughout; for the end of this work is, that causes may be discovered, and from them effects may be seen, and thereby that darkness may be dispelled in which the man of the church is involved with respect to God, and the Lord, and in general with respect to things divine which are called spiritual. This I can declare, that the angels are in sadness by reason of the darkness prevalent upon earth: they say that scarcely any where light is seen, and that men seize upon fallacies and confirm them, and thereby multiply falsities upon falsities, and to confirm them devise, by reasonings grounded in falses and in truths falsified, such figments as cannot be dispelled by reason of the darkness that prevails in respect to causes, and ignorance concerning truths: they principally lament the confirmations concerning faith separate from charity, and justification thereby; also the ideas concerning God, angels and spirits, and the ignorance of the nature of love and wisdom.

189. THAT THE DEGREES OF ALTITUDE ARE HOMOGENEOUS, AND ONE DERIVED FROM ANOTHER IN A SERIES, LIKE END, CAUSE, AND EFFECT. Forasmuch

as the degrees of latitude or of continuity are like the degrees from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to subtile, &c. and these degrees are known from sensual and ocular experience, but not so the degrees of altitude or discrete degrees, therefore in this part we shall treat especially of the latter, for without a knowledge of these degrees, causes cannot be seen. It is known indeed that end, cause, and effect follow in order, like prior, posterior, and postreme; also that the end produces the cause, and by the cause its effect, in order that the end may exist: several other things are also known on this subject: nevertheless to know these things and not to see them by applications to things which exist, is only to know things abstracted, which no longer remain than while there are analytical and metaphysical [ideas] in the thought. Hence it is, that although end, cause, and effect proceed by discrete degrees, still little or nothing of those degrees is known in the world; for the bare knowledge of things in the abstract is like something aerial, which is soon dispersed; but if abstract things are applied to such things as are in the world, they are then like visible objects, and remain in the memory.

190. All things which exist in the world, of which a three-fold dimension is predicated, or which are called composite, consist of degrees of altitude or discrete degrees. But to illustrate this by example: it is known by ocular experience, that each muscle in the human body consists of very small fibres, and that these, being disposed in fascicles, constitute the larger fibres which are called moving fibres, and that from collections of the latter exists that compound which is called a muscle. It is the same with the nerves; in them from very small fibres are composed larger fibres, which appear as filaments, and from a collection of these the nerve is compounded. The case is the same in the other compaginations, confasciations and collections, of which the or-

gans and viscera consist; for these are compositions from fibres and vessels variously formed by similar degrees. The case is the same also with all and every thing of the vegetable kingdom, and with all and every thing of the mineral kingdom: in the different kinds of wood there are compaginations of filaments in a three-fold order; in metals and stones there are conglobations of parts also in a three-fold order. From these considerations it appears what discrete degrees are, viz. that one is formed from another, and by means of the other a third, which is called composite; and that each degree is discrete from another.

191. Hence conclusions may be formed respecting those things which do not appear before our eyes, because the case is the same with them: as with the organic substances which are the receptacles and habitations of the thoughts and affections in the brain; with the atmospheres; with heat and light, and with love and wisdom. For the atmospheres are receptacles of heat and light, as heat and light are receptacles of love and wisdom; of consequence, since there are degrees of atmospheres, there are also similar degrees of heat and light, and similar of love and wisdom; for the ratio [particular constitution and relation] of the latter is not different from that of the former.

192. That these degrees are homogeneous, that is, of the same genius and nature, is evident from what hath now been said: the moving fibres of the muscles, the least, the larger, and the largest, are homogeneous; the filaments of wood, from the least to the composite, are homogeneous; stony and metallic parts of all kinds, in like manner; the organic substances, which are the receptacles and habitations of the thoughts and affections, from the most simple to their common aggregate, which is the brain, are homogeneous; the atmospheres, from pure æther to air, are homogeneous; the degrees of heat and light in their series, according to the degrees of the atmospheres, are homogene-

ous ; and hence also the degrees of love and wisdom are homogeneous. Those things, which are not of the same genius and nature, are heterogeneous, and do not agree with things homogeneous ; therefore they cannot form with them discrete degrees, but only with their like, which are of the same genius and nature, with which they are homogeneous.

193. That these are, in their order, as ends, causes, and effects, is evident, for the first, which is the least, produces its cause by the intermediate, and its effect by the ultimate.

194. It is to be observed, that every degree is distinguished from another by its proper coverings, and all the degrees together are distinguished by their common covering ; and that the common covering communicates with the inner and inmost in their order : hence there is a conjunction and unanimous action of all.

195. THAT THE FIRST DEGREE IS ALL IN ALL IN THE SUBSEQUENT DEGREES. The reason is, because the degrees of every subject and of every thing are homogeneous, and they are homogeneous because they are produced from the first degree. For the formation of them is such, that the first, by confasciculations or conglobations, in a word, by congregations, produces the second, and by that the third ; and distinguishes each from the other by a superinduced covering. Hence it is evident, that the first degree is the principal and sole governing in the subsequent ones ; consequently the first degree is all in all in the subsequent degrees.

196. It is said that degrees are such with respect to each other, but thereby is meant that the substances are such in their degrees ; the speaking by degrees is speaking abstractedly, that is, universally, and therefore in a way applicable to any subject or thing which is in such degrees.

197. The application may be made to all those things, which were recited in the preceding article, as to the mus-

cles and nerves, to the matters and parts both of the vegetable and mineral kingdom, to the organic substances which are the subjects of the thoughts and affections in man, to the atmospheres, to heat and light, and to love and wisdom. In all these things, the first principle is the sole governing in the subsequent, yea it is the sole in them; and forasmuch as it is the sole in them, it is the all in them. That this is the case, is also evident from those things which are known, viz. that the end is the all of the cause, and that through the cause it is the all of the effect; wherefore end, cause, and effect, are called the first, the middle, and the ultimate end; also that the cause of the cause is likewise the cause of the thing caused; and that there is nothing essential in causes but the end, and nothing essential in motion but the endeavour (*conatus*); also that there is only one substance which is substance in itself.

198. From these considerations it may clearly be seen, that the Divine, which is substance in itself, or the only and sole substance, is that from which exists all and every thing that is created, thus that God is all in all in the universe, according to what was demonstrated in Part the first; as, that the divine love and the divine wisdom is a substance and a form, n. 40 to 43; that the divine love and the divine wisdom is substance and form in itself, therefore the self-subsisting and sole-subsisting (being or principle), n. 44 to 46; that all things in the universe were created from the divine love and the divine wisdom, n. 54 to 60; that hence the created universe is an image of Him, n. 61 to 65; that the Lord alone is heaven, where the angels dwell, n. 113 to 118.

199. THAT ALL PERFECTIONS INCREASE AND ASCEND WITH DEGREES AND ACCORDING TO THEM. That there are two kinds of degrees, degrees of latitude and degrees of altitude, was shown above n. 184 to 188; and that the degrees of latitude are as of light verging to shade, or of wis-

dom verging to ignorance, but that the degrees of altitude are as end, cause, and effect, or as prior, posterior, and postreme : of these degrees it is said that they ascend or descend, for they are of altitude ; but of the former it is said that they increase or decrease, for they are of latitude. The latter degrees differ so much from the former, that they have nothing in common, wherefore they ought to be perceived distinctly, and by no means to be confounded.

200. The reason why all perfections increase and ascend with degrees, and according to them, is, because all predicates follow their subjects, and perfection and imperfection are common (or general) predicates ; for they are predicated of life, of powers, and of forms. *Perfection of life* is perfection of love and wisdom ; and forasmuch as the will and the understanding are receptacles of love and wisdom, perfection of life is also perfection of the will and understanding, and thence of the affections and thoughts ; and forasmuch as spiritual heat is the continent of love, and spiritual light is the continent of wisdom, the perfection of these also may be referred to the perfection of life. *Perfection of powers* is the perfection of all things which are actuated and moved by life, in which however there is no life : such powers are the atmospheres as to their actualities ; and such powers likewise are the interior and exterior organic substances in man, as also in animals of all kinds : such powers also are all things in the natural world which possess activities immediately and mediately from the sun there. *Perfection of forms* and perfection of powers make one, for such as the powers are, such are the forms, only with this difference, that forms are substances, but powers are their activities, wherefore they have both similar degrees of perfection : forms, which are not at the same time powers, are also perfect according to degrees.

201. I shall not here speak of the perfections of life, powers, and forms, increasing or decreasing according to

the degrees of latitude or continuous degrees, because these degrees are known in the world; but of the perfections of life, powers, and forms, ascending or descending according to degrees of altitude, or discrete degrees, because these degrees, are not known in the world. How perfections ascend and descend according to these degrees, can be but little known from the visible things in the natural world, but clearly from the visible things in the spiritual world: from the visible things in the natural world it is only discovered, that the more interiorly they are examined, so much the more wonderful things present themselves; as, for example, in the eyes, in the ears, in the tongue, in the muscles, in the heart, lungs, liver, pancreas, kidneys, and in the other viscera: also in seeds, fruits, and flowers; and likewise in metals, minerals, and stones: that in the latter and in the former more wonderful things present themselves to the sight, the more intimately they are examined, is known; nevertheless from these things it has been little understood, that they are interiorly more perfect according to degrees of altitude or discrete degrees, the ignorance of these degrees concealing such knowledge. But forasmuch as the same degrees exist manifestly in the spiritual world, for the whole of that world from highest to lowest is distinctly discrete according to them, therefore the knowledge of them may from thence be obtained; from which afterwards conclusions may be drawn respecting the perfections of powers and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens disposed according to degrees of altitude; in the supreme heaven are angels in all perfection superior to the angels in the middle heaven; and in the middle heaven are angels in all perfection superior to the angels of the lowest heaven. The degrees of perfections are such, that the angels of the lowest heaven cannot ascend to the first limit of the per-

fections of the angels of the middle heaven, nor these last to the first limit of the perfections of the angels of the supreme heaven: this seems a paradox, but still it is truth: the reason is, because they are associated according to discrete degrees, and not according to continuous degrees. By experience it hath been made known to me, that there is such a difference between the affections and thoughts, and consequently the speech, of the angels of the superior and inferior heavens, that they have nothing in common, and that communication is effected only by correspondences, which exist by immediate influx of the Lord into all the heavens, and by immediate influx through the supreme into the lowest heaven. These differences, seeing they are of such a nature, cannot be expressed by natural language, therefore not described, for the thoughts of angels do not fall into natural ideas, they being spiritual; they can only be expressed and described by the angels themselves by their own language, words, and writings, and not by such as are human: it is on this account said, that the things heard and seen in heaven are ineffable. These differences may in some measure be comprehended by these considerations, that the thoughts of the angels of the supreme or third heaven are thoughts of ends, the thoughts of the angels of the middle or second heaven are thoughts of causes, and the thoughts of the angels of the lowest or first heaven are thoughts of effects. It is to be observed, that it is one thing to think from ends, and another to think of ends; also, that it is one thing to think from causes, and another to think of causes; as also, that it is one thing to think from effects, and another to think of effects; the angels of the inferior heavens think of causes and of ends, but the angels of the superior heavens from causes and from ends, and to think from these is of superior wisdom, but to think of these is of inferior wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of

science. Hence it is evident, that all perfection ascends and descends with degrees and according to them.

203. Forasmuch as the interiors of man, which are of his will and understanding, are similar to the heavens as to their degrees, (for man, as to the interiors of his mind, is a heaven in its least form,) therefore their perfections also are similar. But those perfections do not appear to any man so long as he lives in the world, for then he is in the lowest degree, and from the lowest degree the superior degrees cannot be known; but after death they are known; for then a man comes into that degree which corresponds to his love and wisdom, for then he becomes an angel, and thinks and speaks things ineffable to his natural man: for there is then an elevation of all things of his mind, not in a simple ratio, but in a triplicate ratio; in the latter ratio are the degrees of altitude, but in the former the degrees of latitude. None, however, ascend and are elevated to those degrees, but they who in the world were principled in truths, and applied them to life.

204. It appears as if things prior were less perfect than things posterior, or simple things than compound things, but nevertheless things prior, from which things posterior are formed, or things simple, from which compound things are formed, are the more perfect; the reason is, because things prior, or simple things, are more naked, and less covered with substances and matters void of life, and are as it were more divine, wherefore they are nearer to the spiritual sun, where the Lord is: for perfection itself is in the Lord, and thence in the sun, which is the first proceeding of His divine love and divine wisdom, and thence in those things which proximately succeed, and so in order to the lowest, which, according to their distance, are more imperfect. If there were not such an eminent perfection in things prior and simple, neither man nor any animal could exist from seed, and afterwards subsist; neither could the seeds of trees and fruits vegetate and become prolific: for

every thing prior, by how much it is prior, and every thing simple, by how much it is more simple, as being more perfect, is more exempt from harm.

205. THAT IN SUCCESSIVE ORDER THE FIRST DEGREE CONSTITUTES THE SUPREME, AND THE THIRD THE LOWEST; BUT THAT IN SIMULTANEOUS ORDER THE FIRST DEGREE CONSTITUTES THE INMOST, AND THE THIRD THE OUTMOST. There is successive order and simultaneous order: the successive order of these degrees is from highest to lowest, or from top to bottom; in this order are the angelic heavens, the third heaven there is supreme, the second is the middle, and the first is the lowest; such is their situation with respect to each other: in similar successive order are the states of love and wisdom there with the angels, as also of heat and light, and likewise of the spiritual atmospheres: in similar order are all the perfections of forms and powers there. When the degrees of altitude, or discrete degrees, are in successive order, then they may be compared to columns divided into three degrees, by which there is an ascent and descent, in the superior mansion of which are the things the most perfect and most beautiful, in the middle the less perfect and less beautiful, but in the lowest the still less perfect and less beautiful. But simultaneous order, which consists of similar degrees, hath another appearance: in this the supreme things of successive order, which, as hath been said, are the most perfect and most beautiful, are in the inmost, inferior things in the middle, and the lowest things in the circumference; they are as in a solid substance consisting of those three degrees, in the middle or centre of which are the most subtile parts, about it are parts less subtile, and in the extremes, which constitute the circumference, there are parts composed of these, and consequently more gross: it is like that column, which was spoken of above, subsiding into a plane, whose supreme part constitutes the inmost, whose middle part the middle, and its lowest the extreme.

206. Forasmuch as the supreme of successive order is the inmost of simultaneous order, and the lowest is the outmost, therefore, in the Word, by superior is signified interior, and by inferior is signified exterior; the same by upwards and downwards, as also by height and depth.

207. In every ultimate there are discrete degrees in simultaneous order: the moving fibres in every muscle, the fibres in every nerve, also the fibres and vessels in every viscus and organ, are in such order; in their inmost are things the most simple and perfect, whereof their outmost is composed. A similar order of those degrees is in every seed, and in every fruit, as also in every metal and stone; the parts of them, of which the whole consists, are such; the inmost, intermediate, and outmost principles of the parts, are in those degrees, for they are successive compositions, or confasciations and conglobations, from simple things, which are their first substances or materials.

208. In a word, there are such degrees in every ultimate, consequently in every effect; for every ultimate consists of things prior, and these of first principles; and every effect consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the effect, as was demonstrated above; and the end constitutes the inmost, the cause the middle or intermediate, and the effect the ultimate. That the case is the same with the degrees of love and wisdom, of heat and light, as also with the organic forms of the affections and thoughts in man, will be seen in what follows. The series of these degrees in successive order and simultaneous order is also treated of in *The Doctrine of the New Jerusalem concerning the Sacred Scriptures*, n. 38, and elsewhere; where it is shown that there are similar degrees in all and every part of the Word.

209. THAT THE ULTIMATE DEGREE IS THE COMPLEX, CONTINENT AND BASIS OF THE PRIOR DEGREES. The doctrine of degrees, which is delivered in this Part, hath hitherto been illustrated by various things which exist

in both worlds, as by the degrees of the heavens in which the angels dwell, by the degrees of heat and light therein, and by the degrees of the atmospheres, and by various things in the human body, and also in the animal and mineral kingdom. But this doctrine is of more ample extension; it reaches not only to natural things, but to civil, moral, and spiritual things, and to the whole and every part of them. There are two causes why the doctrine of degrees extends itself also to such things; the first is, because in every thing, of which any thing can be predicated, there is a trine or threefold principle, which is called end, cause, and effect, and these three are with respect to each other according to the degrees of altitude. The *second* is, because every thing civil, moral, and spiritual, is not any thing abstracted from substance, but they are substances; for as love and wisdom are not abstract things, but are a substance, as was shown above, n. 40 to 43, so in like manner are all things which are called civil, moral, and spiritual: these indeed may be thought of abstractedly from substances, but still in themselves they are not abstracted; as, for example, affection and thought, charity and faith, will and understanding, are not mere abstract things, for the case with these is the same as with love and wisdom, viz. that they do not exist out of their subjects, which are substances, but that they are states of subjects or substances: that there are changes of these, which produce variations, will be seen in what follows. By substance is also understood form, for a substance without a form is not given to exist.

210. By reason that will and understanding, affection and thought, as also charity and faith, could be thought of, and have been thought of, abstractedly from the substances which are their subjects, it hath come to pass that the just idea concerning them hath perished, which is, that they are states of substances or forms; altogether like sensations and actions, which also are not things abstracted from the

organs of sensation and motion; abstracted or separated from these they are nothing but imaginary entities; for they are like sight without an eye, hearing without an ear, taste without a tongue, &c.

211. Forasmuch as all things civil, moral, and spiritual, proceed by degrees, in like manner as natural things, not only by continuous degrees, but also by discrete degrees, and the progressions of discrete degrees are as the progressions of ends to causes, and of causes to effects, I chose to illustrate and confirm the present subject, (which is, that the ultimate degree is the complex, continent and basis of the prior degrees,) by the things above mentioned, viz. such as relate to love and wisdom, to will and understanding, to affection and thought, and to charity and faith.

212. That the ultimate degree is the complex, continent and basis of the prior degrees, appears manifestly from the progression of ends and causes to effects: that the effect is the complex, continent, and basis of the causes and ends, may be comprehended by enlightened reason; but not so clearly that the end, with every thing belonging to it, and the cause with every thing belonging to it, actually exist in the effect, and that the effect is the full complex of them. That the case is so, may appear from what hath been premised in this part, particularly from the following considerations, that one is from the other in a triplicate series; and that the effect is nothing else but the cause in its ultimate; and forasmuch as the ultimate is the complex, it follows that the ultimate is the continent, and also the basis.

213. As to what relates to love and wisdom, love is the end, wisdom is the instrumental cause (*causa per quam*), and use is the effect; and use is the complex, continent and basis of wisdom and love; and use is such a complex and such a continent, that the whole of love and the whole of wisdom are actually in it, it being the simultaneous of them. But it is well to be observed, that all the things of love and

wisdom, which are homogeneous and concordant, exist in use, according to what was said and shown above in article n. 189 to 194.

214. In a series of similar degrees are also affection, thought, and action, because all affection refers itself to love, thought to wisdom, and action to use. In a series of similar degrees are charity, faith, and good works, for charity is of affection, faith is of thought, and good works are of action. In a series of similar degrees are also the will, understanding, and exercise, for the will is of love and thence of affection, the understanding is of wisdom and thence of faith, and exercise is of use and thence of work. Therefore as in use exists the whole of wisdom and love, so in action exists the whole of the thought and affection, in good works the whole of faith and charity, and so on; but they must be all homogeneous, that is, concordant.

215. That the ultimate of each series, which is use, action, work, and exercise, is the complex and continent of all the prior principles, is not yet known; it appears as if there was nothing more in use, action, work, and exercise, than what there is in motion, but nevertheless all the prior principles are actually in them, and so fully that there is nothing wanting; they are included in them as wine in its vessel, and as utensils in their house. The reason why these do not appear, is, because they are only viewed externally, and viewed externally they are only activities and motions: the case in this respect is like as when the arms and hands move themselves, and it is not known that a thousand moving fibres concur in each motion of them, and that to these thousand moving fibres a thousand things of the thought and affection correspond, which excite the moving fibres, but which, because they act interiorly, do not appear to any sense of the body. This is a known thing, that nothing is done in the body, or by it, but from the will by thought; and forasmuch as both these principles act, it must needs be that all and every thing of the

will and thought exist in action; for they cannot be separated: hence it is that from actions, or works, judgment is formed of the thought of a man's will, which is called his intention. This hath been made manifest to me, that the angels, from a man's action or work alone, perceive and see every thing of the will and thought of him who does it; the angels of the third heaven perceive and see from his will the end for which he acts, and the angels of the second heaven the cause by which the end operates. Hence it is that, in the Word, works and actions are so often enjoined, and that it is said that a man is known by them.

216. It is a tenet of angelic wisdom, that unless the will and understanding, or affection and thought, as also charity and faith, invest and involve themselves in works or actions, whenever it is possible, they are only like things aerial which pass away, or like phantoms (*imagines*) in the air, which perish; and that they then only remain with man, and become principles of his life, when man operates and does them: the reason is, because the ultimate is the complex, continent and basis of things prior. Such an aerial vapour, and such a phantom, is faith separate from good works, and also such are faith and charity without their exercises; only with this difference, that they who establish faith and charity as principles necessary to be conjoined, have the knowledge and may have the will to do good, but not they who are principled in faith separate from charity.

217. THAT THE DEGREES OF ALTITUDE IN THEIR ULTIMATE ARE IN THEIR FULNESS AND THEIR POWER. In the preceding article it was shown, that the ultimate degree is the complex and continent of the prior degrees; hence it follows that the prior degrees in their ultimate are in their fulness; for they are in their effect, and every effect is the fulness of its causes.

218. That these ascending and descending degrees, which are also called prior and posterior, and likewise degrees of

altitude or discrete degrees, are in their power in their ultimate, may be confirmed by all those things which were adduced, by way of confirmation, from things sensible and perceptible in the preceding pages; but here I choose to confirm them only by endeavours (*conatus*), powers (*vires*), and motions, in dead subjects and in living subjects. It is a known thing that endeavour of itself does nothing, but by means of powers corresponding to itself, and that by them it produces motion; and that thence it is, that endeavour is the all in the powers, and through the powers in the motion; and forasmuch as motion is the ultimate degree of endeavour, that by this it produces its efficacy. Endeavour, power and motion are no otherwise connected than according to degrees of altitude, whose conjunction is not by continuity, for they are discrete, but by correspondences; for endeavour is not power, neither is power, motion, but power is produced by endeavour, for power is endeavour excited, and motion is produced by power; wherefore there is not any efficacy (*potentia*) in endeavour alone, nor in power (*vis*) alone, but in motion, which is the product of them. That this is the case, appears still as it were doubtful, because it has not been illustrated by application to things sensible and perceptible in nature; but nevertheless such is their progression into efficacy.

219. But let us apply these principles to living endeavour, and to living power, and to living motion: the living endeavour in man, who is a living subject, is his will united to his understanding; the living powers in man are what internally constitute his body, in all which there are moving fibres variously interwoven; and living motion in man is action, which is produced through the means of those powers by the will united to the understanding: for the interiors of the will and understanding constitute the first degree, the interiors of the body, constitute the second, and the whole body, which is the complex of them, constitutes the third

degree. That the interiors of the mind are in no potency (*potentia*) but by powers (*vires*) in the body, and that powers are neither in potency but by action of the body itself, is a known thing. These three do not act by continuity, but discretely, and to act discretely is to act by correspondences: the interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to its exteriors, by which actions exist, wherefore the two former are in potency by means of the exteriors of the body. It may seem as if endeavour and the powers in man are in some potency although there is not action, as in dreams and in states of rest, but still in these cases the determinations of the endeavours and powers fall upon the common moving principles of the body, which are the heart and lungs; but when the action of these ceases, the powers also cease, and with the powers the endeavour.

220. Forasmuch as the whole, or the body, hath determined its powers principally to the arms and the hands, which are ultimates, therefore by arms and hands, in the Word, is signified power, and by the right hand superior power. Forasmuch as the evolution and exertion of degrees into power is such, therefore from action alone, which is effected by the hands, it is known by the angels who are with man, and who are in the correspondence of all things appertaining to him, what the state of man is as to his understanding and will, likewise as to charity and faith, and consequently as to the internal life which is of his mind, and as to the external life which is thence in the body. I have often wondered that the angels have such knowledge from the mere action of the body by the hands, but nevertheless it has occasionally been made manifest by lively experience, and it has been told me that this is the reason why inaugurations into the ministry are performed by the imposition of hands, and why by touching with the hand is signified to communicate, besides other things of a like nature. From

these considerations a conclusion was drawn, that the whole of charity and faith is in works, and that charity and faith without works are like rainbows about the sun, which vanish and are dissipated by a cloud; wherefore works are so often mentioned in the Word, and it is said that we are to do them, and that the salvation of man depends upon them; moreover he who doeth them is called a wise man, and he who doeth them not is called a foolish man. But it is to be observed, that by works here are meant uses, which are actually performed; for in them and according to them is the whole of charity and faith; there is this correspondence with uses, because this correspondence is spiritual, but it is effected by substances and matters, which are its subjects.

221. Here two arcana, which may be comprehended by what hath been said above, may be revealed. The *first arcanum* is, that the Word in its literal sense is in its fulness and power: for there are three senses according to the three degrees in the Word, a celestial sense, a spiritual sense, and a natural sense: forasmuch as these senses are according to the three degrees of altitude in the Word, and the conjunction of them is effected by correspondences, therefore the ultimate sense, which is the natural sense, and is called the literal sense, is not only the complex, continent and basis of the interior corresponding senses, but also the Word in its ultimate sense is in its fulness and in its power. That this is the case, is abundantly shown and confirmed in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27 to 35, 36 to 49; 50 to 61, 62 to 69. The *second arcanum* is, that the Lord came into the world, and assumed the Human or Humanity, that He might put Himself in power to subjugate the hells, and to reduce all things to order as well in the heavens as in the earths. This Human He superinduced over His former Human: the Human which He superinduced in the world was like the human of a man in the world, nevertheless each of them was divine, and

therefore infinitely transcending the finite human [principles] of angels and men : and forasmuch as He fully glorified His natural Human even to its ultimates, therefore He rose again with His whole body, different from any man : by the assumption of this Human He invested Himself with divine omnipotence, not only to subjugate the hells, and to reduce the heavens to order, but also to hold the hells in a state of subjugation to eternity, and to save mankind. This power is meant by His sitting at the right hand of the power and might of God. Forasmuch as the Lord, by the assumption of the natural Human, made Himself divine truth in ultimates, therefore He is called the Word, and it is said that the Word was made flesh, and divine truth in ultimates is the Word as to the literal sense ; this He made Himself by the fulfilling of all things of the Word concerning Himself in Moses and the prophets. For every man is his own good and his own truth, and man is man from no other ground ; but the Lord, by the assumption of the natural Human, is divine good and divine truth itself, or, what is the same, He is divine love and divine wisdom itself, both in first principles and in ultimates : hence it is, that in the angelic heavens He appears as a sun, after His coming into the world, with more powerful rays, and in greater splendour, than before His coming. This is an arcanum which by the doctrine of degrees may be comprehended. His omnipotence before His coming into the world will be spoken of in what follows.

222. THAT THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND MOST MINUTE OF ALL CREATED THINGS. That the greatest and most minute of all things consist of discrete and continuous degrees, or degrees of altitude and latitude, cannot be illustrated by examples from visible things, because the most minute things are not visible to the eye, and the greatest things which exist do not appear distinct into degrees ; wherefore this matter cannot be

demonstrated but by universals; and forasmuch as the angels are in wisdom from universals, and thence in science respecting particulars, it may be expedient to declare what they affirm on this subject.

223. What the angels affirm on this subject is this; that there doth not exist a thing so minute, in which there are not degrees of both kinds: as, for example, that there is not the least thing in any animal, nor the least thing in any vegetable, nor the least thing in any mineral, nor the least thing in æther and air, in which there are not these degrees; and forasmuch as æther and air are receptacles of heat and light, that there doth not exist the least of heat and light; and forasmuch as spiritual heat and spiritual light are receptacles of love and wisdom, that neither doth there exist the least of these, in which there are not degrees of both kinds. The angels also affirm, that the least of affection and the least of thought, yea that the least of an idea of thought, consists of degrees of both kinds, and that that minute thing which doth not consist of such degrees, is nothing; for it hath not a form, therefore no quality, nor any state which can be changed and varied, and thereby exist. This the angels confirm by this truth, that infinite things in God the Creator, who is the Lord from eternity, are distinctly one, and that there are infinite things in His infinities, and that in infinitely infinities there are degrees of both kinds, which are also in Him distinctly one; and forasmuch as these things are in Him, and all things were created by Him, and the things which are created in a certain image represent those things which are in Him, it follows that there doth not exist a finite thing so minute, in which there are not such degrees. The reason why these degrees are equally in the smallest and the greatest things, is, because the Divine in the greatest and smallest things is the same. That in God-Man infinite things are distinctly one, may be seen above, n. 17 to 22; and that the Divine in the greatest and least

things is the same, n. 77 to 82; which are further illustrated, n. 155, 169, 171.

224. The reason why there doth not exist the least of love and wisdom, nor the least of affection and thought, nor the least of an idea of thought, in which there are not degrees of both kinds, is, because love and wisdom is a substance and form, as was shown above, n. 40 to 43, in like manner affection and thought; and forasmuch as there doth not exist a form in which these degrees are not, it follows that similar degrees are in them; for to separate love and wisdom, as also affection and thought, from substance in form, is to annihilate them, because they do not exist out of their subjects, for the states of the latter, perceived by man in their variation, are what exhibit the former.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex, every empire and every kingdom in its complex, every thing civil, moral, and spiritual belonging to them, in their complex; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex, and all the atmospheres of both worlds taken together, as also their heat and light. In like manner things less general, as man in his complex, every animal in his, every tree and every shrub in its, also every stone and every metal in its. The forms of these things are similar so far as this, that they consist of degrees of both kinds: the reason is, because the Divine, whereby they were created, is the same in the greatest and least things, as was shown above, n. 77 to 82. The particulars and most particular of all these things are similar to the generals and most general in this, that they are forms of both kinds of degrees.

226. By reason that the greatest and least things are forms of both kinds of degrees, there is a connection of them from first principles to ultimates, for similitude conjoins

them. But still there doth not exist any the least thing that is the same with another; whereby there is a distinction of all things particular and most particular. The reason why there doth not exist any the least thing in any form, or among any forms, which is the same, is, because in the greatest things there are similar degrees, and the greatest things consist of the least; and since such degrees are in the greatest things, and according to them there exist perpetual differences from highest to lowest, and from the center to the circumference, it follows, that there are not any of the lesser and least of those things, in which there are similar degrees, that are the same.

227. It is also a tenet of angelic wisdom, that the perfection of the created universe consists in the similitude of things general and particular, or of the greatest and least things, as to these degrees, for then one respects the other as its like, with which it may be conjoined for every use, fixing and exhibiting every end in the effect.

228. These things, however, may seem as paradoxes, because they are not illustrated by applications to visible things; but still abstract things, as being universals, are usually better comprehended than things applied, for the latter are of perpetual variety, and variety obscures.

229. It is asserted by some, that there exists a substance so simple, that it is not a form from lesser forms, and that from that substance, by coacervation, exist things substantiate or composite, and at length those substances which are called matters: but nevertheless such simple substances do not exist; for what is a substance without a form? It is such a thing that nothing can be predicated of it, and from an entity, of which nothing can be predicated, there cannot any thing be compounded by coacervations. That there are innumerable things in the first of all created substances, which are the least and most simple, will be seen in what follows, where forms are treated of.

230. THAT THERE ARE THREE INFINITE AND UN-CREATE DEGREES OF ALTITUDE IN THE LORD, AND THAT THERE ARE THREE FINITE AND CREATED DEGREES IN MAN. The reason why there are three infinite and uncreate degrees of altitude in the Lord, is, because the Lord is love itself and wisdom itself, as hath been shown in the preceding pages ; and because the Lord is love itself and wisdom itself, therefore also He is use itself, inasmuch as love for its end hath use, which it produces by wisdom ; for love and wisdom without use have no termination or end, or have no habitation proper to them ; wherefore it cannot be said that they are and exist, unless there be use in which they are and exist. These three constitute the three degrees of altitude in subjects of life : these three are like the first end, the mediate end which is called the cause, and the ultimate end which is called the effect : that end, cause and effect constitute the three degrees of altitude, hath been shown above, and abundantly confirmed.

231. That these three degrees are in man, may appear from the elevation of his mind to the degrees of love and wisdom in which the angels of the second and third heaven are principled ; for all angels were born men, and man, as to the interiors of his mind, is a heaven in its least form ; therefore according to the number of heavens, so many degrees of altitude are there in man from his creation : man also is an image and likeness of God, wherefore these three degrees are inscribed in man, because they are in God-Man, that is, in the Lord. That these degrees in the Lord are infinite and uncreate, and that in man they are finite and created, may appear from what was demonstrated in Part the first, and also from these considerations, that the Lord is love and wisdom in Himself, and that man is a recipient of love and wisdom from the Lord ; also that of the Lord nothing can be predicated but infinite, and of man nothing but finite.

232. These three degrees with the angels are named *celestial*, *spiritual*, and *natural*; and with them the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses. The reason why these degrees are so named, is, because the heavens are distinguished into two kingdoms, and one kingdom is named celestial, and the other spiritual, to which is added a third kingdom, in which men are in this world, which is the natural kingdom. Also the angels, of which the celestial kingdom consists, are principled in love; and the angels, of which the spiritual kingdom consists, are principled in wisdom; but men in the world are in uses: and therefore these kingdoms are joined together. How it is to be understood that men are in uses, will be shewn in the Part following.

233. It hath been told me from heaven, that in the Lord from eternity, who is Jehovah, before the assumption of the Human [nature or principle] in the world, there were the two prior degrees actually, and the third degree in potency, such as they are also with the angels, but that after His assumption of the Human in the world, He put on also the third degree, which is called natural, and that thereby He was made man like a man in the world, with this difference however, that this degree, like the prior degree, is infinite and uncreate, but that these degrees in angel and in man are finite and created. For the Divine, which filled all space without space, n. 69 to 72, penetrated also to the ultimates of nature; but, before the assumption of the Human, the divine influx into the natural degree was mediate through the angelic heavens, but after the assumption immediate from Himself: which is the reason why all the churches in the world before His coming were representative of things spiritual and celestial, but after His coming they were made spiritual and celestial-natural, and representative worship was abolished: this was also the reason,

why the sun of the angelic heaven, which is, as was said above, the proximate proceeding of His divine love and divine wisdom, after His assumption of the Human shone with more eminent effulgence and splendour than before the assumption: this is also meant by the words of Isaiah: “In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days,” xxx. 26; this is spoken of the state of heaven and the church after the Lord’s coming into the world: and in the Revelation: “The countenance of the Son of Man was as the sun shineth in his strength,” 1, 16; and elsewhere, as in Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matth. xvii. 1, 2. The mediate illustration of men through the angelic heaven, which had place before the coming of the Lord, may be compared to the light of the moon, which is the mediate light of the sun; and forasmuch as this after His coming was made immediate, it is said in Isaiah, “That the light of the moon shall be as the light of the sun;” and in the Psalms, “In His days shall the righteous flourish, and abundance of peace until there is no longer any moon,” lxxii. 7; this also is spoken of the Lord.

234. The reason why the Lord from eternity, or Jehovah, put on this third degree by the assumption of the Human [nature or principle] in the world, was, because He could not enter into this degree but by a nature similar to the human nature, therefore only by conception from His Divine, and by nativity from a virgin; for thus He could put off nature, which in itself is dead, and yet a receptacle of the Divine, and put on the Divine. This is meant by the Lord’s two states in world, which are called His state of exiniation and His state of glorification, which are treated of in *The Doctrine of the New Jerusalem concerning the Lord*.

235. The above are general propositions concerning the triple ascent of the degrees of altitude, but forasmuch as

these degrees exist in the greatest and least things, as was said in the preceding article, nothing can here be spoken of them in particular; only this, that there are such degrees in all and every thing of love, and thence such degrees in all and every thing of wisdom, and, by derivation from them, such degrees in all and every thing of uses; but that all these in the Lord are infinite, whereas in angel and in man they are finite. But how these degrees have place in love, in wisdom, and in uses, cannot be described and unfolded but in a series.

236. THAT THESE THREE DEGREES OF ALTITUDE ARE IN EVERY MAN FROM HIS BIRTH, AND THAT THEY CAN BE OPENED SUCCESSIVELY, AND THAT, AS THEY ARE OPENED, MAN IS IN THE LORD, AND THE LORD IN HIM. That there are three degrees of altitude in every man, hath not heretofore been known; the reason is, because these degrees were not known, and so long as these degrees lay hid, no other degrees could be known but continuous degrees; and when these latter degrees only are known, it may be supposed that love and wisdom in man increase only by continuity. But be it known, that in every man from his birth there are three degrees of altitude, or discrete degrees, one above or within another; and that each degree of altitude, or discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity: for there are degrees of both kinds in the greatest and most minute of all things, as was shown above, n. 222 to 229; for there cannot exist a degree of one kind without the other.

237. These three degrees of altitude are named natural, spiritual, and celestial, as was said above, n. 232. Man, at his birth, first comes into the natural degree, and this increases in him by continuity according to the sciences, and according to the understanding acquired by them, to the summit of understanding which is called rational: never-

theless the second degree, which is called spiritual, is not hereby opened: this degree is opened by the love of uses derived from things intellectual, supposing this love of uses to be spiritual, which love is love towards our neighbour; this degree in like manner may increase by degrees of continuity to its summit, and it increases by knowledges of truth and good, or by spiritual truths: but still by these the third degree, which is called the celestial degree, is not opened, this degree being opened by the celestial love of use, which love is love towards the Lord, and love towards the Lord is nothing else but to commit the commandments of the Word to life, the sum of which is, to flee from evils because they are infernal and diabolical, and to do goods because they are heavenly and divine. These three degrees are thus successively opened in man.

238. Man, so long as he lives in the world, does not know any thing of the opening of these degrees in himself, the reason is, because he is then in the natural degree, which is the ultimate, and from this degree he then thinks, wills, speaks and acts, and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondence is not felt. But nevertheless, when man puts off the natural degree, which is the case when he dies, then he comes into that degree which was opened in him in the world; he in whom the spiritual degree was opened, into the spiritual degree, and he in whom the celestial degree was opened, into the celestial degree: he who comes into the spiritual degree after death, no longer thinks, wills, speaks, and acts naturally, but spiritually; and he who comes into the celestial degree, thinks, wills, speaks, and acts according to his degree. And forasmuch as the communication of the three degrees with each other is effected only by correspondences, therefore the differences of love, wisdom, and use, are such, that they have nothing in common by any thing of

continuity. Hence it is evident, that there are in man three degrees of altitude, and that they can be opened successively.

239. Forasmuch as three degrees of love and wisdom, and thence of use, are given in man, it follows, that three degrees of will and understanding, and of conclusions thence formed, and consequently of determination to use, are likewise given in him; for the will is the receptacle of love, and the understanding is the receptacle of wisdom, and conclusions have respect to use therein grounded: from which considerations it is evident, that in every man there is a natural, spiritual, and celestial will and understanding, in potency from his birth, and in act when they are opened. In a word, the mind of man, which consists of will and understanding, by creation, and thence by birth, is of three degrees, so that man hath a natural mind, a spiritual mind, and a celestial mind, and a man may thereby be elevated to angelic wisdom, and possess it, while he lives in the world, but nevertheless he does not come into it till after death, when, if he becomes an angel, then he speaks things ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, and after death I saw him and conversed with him in heaven, and I clearly perceived that he spake as an angel, and that those things which he said were imperceptible to the natural man; the reason was, because in the world he had applied the commandments of the Word to life, and had worshipped the Lord, and therefore was elevated by the Lord to the third degree of love and wisdom. It is of importance that this elevation of the human mind should be known, for thereupon depends the understanding of what follows.

240. There are two faculties from the Lord in man, whereby man is distinguished from the beasts: one faculty is, that he can understand what is true and what is good;

this faculty is called rationality, and is the faculty of his understanding: the other faculty is, that he can do what is true and good; this, faculty is called liberty, and is the faculty of his will: for man can, by virtue of his rationality, think whatever he pleases, as well with God as against God, and with his neighbour and against his neighbour, and he can also will and do what he thinks, but when he sees evil and fears punishment, he can by virtue of his liberty desist from doing it. Man is man by virtue of these two faculties, and is hereby distinguished from beasts. These two faculties man hath from the Lord, and hath them from Him continually, nor are they ever taken away from him, for if they were taken away, his human [nature] would perish. In these two faculties the Lord resides with every man, whether he be good or evil, they being the mansions of the Lord in the human race: hence it is that every man, as well good as evil, lives to eternity. But the mansion of the Lord is nearer with man, as man by means of these faculties opens the superior degrees; for by the opening thereof he comes into superior degrees of love and wisdom, and consequently nearer to the Lord. Hence it may appear, that as these degrees are opened, so man is in the Lord, and the Lord in him.

241. It hath been said above, that the three degrees of altitude are as end, cause, and effect, and that according to these degrees succeed love, wisdom, and use, wherefore here it may be expedient to speak a few words of love as being the end, of wisdom as being the cause, and of use as being the effect. Every one who consults his reason, whilst it is in the light, may see, that man's love is the end of all things appertaining to him, for what he loves, that he thinks, that he concludes upon, and that he does, consequently he has it for his end: man may also from his reason see, that wisdom is the cause, for he, or his love which is his end, seeks for means in his understanding, by which he may arrive at his

end; thus he consults his wisdom, and those means constitute the instrumental cause: that use is the effect, appears without explanation. But the love in one man is not the same as in another, so neither is wisdom in one the same as in another, therefore neither is use; and forasmuch as these three are homogeneous, as was shown above, n. 189 to 194, it follows, that such as the love is in man, such is the wisdom, and such is the use. We use the term wisdom, but hereby is meant that which is of his understanding.

242. THAT SPIRITUAL LIGHT FLOWS INTO MAN BY THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS MAN AVOIDS EVILS AS SINS, AND LOOKS TO THE LORD. From what hath been shown above it is evident, that from the sun of heaven, which is the first proceeding of the divine love and the divine wisdom, which was treated of in Part the second, proceeds light and heat, from his wisdom light, and from his love heat; and that light is the receptacle of wisdom, and heat the receptacle of love, and that as far as man comes into wisdom, so far he comes into that divine light, and as far as he comes into love, so far he comes into that divine heat. From what hath been shown above it is also evident, that there are three degrees of light and three degrees of heat, or three degrees of wisdom and three degrees of love, and that these degrees are formed in man, in order that man might be a receptacle of divine love and divine wisdom, and thus of the Lord. We shall now proceed to shew, that spiritual light flows by these three degrees into man, but not spiritual heat, except so far as man avoids evils as sins, and looks to the Lord; or, what is the same, that man may receive wisdom to the third degree, but not love, unless he avoids evils as sins, and looks to the Lord; or, what is still the same, that the understanding of man may be elevated to wisdom, but not his will, except so far as he avoids evils as sins.

243. That the understanding may be elevated to the light of heaven, or to angelic wisdom, and that the will cannot be elevated into the heat of heaven, or into angelic love, unless man avoids evils as sins and looks to the Lord, was made very manifest to me from experience in the spiritual world: I have several times seen and perceived, that simple spirits, who only knew that there is a God, and that the Lord was born a Man, and scarcely any thing else, fully understood the arcana of angelic wisdom, almost as angels; and not only they, but also many of the diabolical crew: they understood them, however, only when they heard them, but not when they thought by themselves; for when they heard them, the light entered from above, but when they thought by themselves, then no other light could enter than what corresponded to their heat or love; wherefore also, after they had heard those arcana, and perceived them, when they turned away their ears, they retained nothing of them; yea, they who were of the diabolical crew, then rejected and entirely denied them; the reason was, because the fire of their love and its light, which were delusive, induced darkness, by which the celestial light entering from above was extinguished.

244. It is the same in the world: a man who is not altogether stupid, and who has not from the pride of self-derived intelligence confirmed false principles in himself, when he hears persons conversing upon elevated subjects, or when he reads of them, if he is in any affection of science, then he understands them, and also retains them, and afterwards can confirm them: the same may be done as well by the wicked as the good: even a wicked man, although in his heart he denies the divine things which are of the church, still can he understand them, and also speak and preach them, and moreover by writing he can learnedly confirm them; but when he is left to himself, and to his own thoughts, from his infernal love he thinks against them and denies them: from

which consideration it is evident, that the understanding may be in spiritual light, although the will is not in spiritual heat. And hence it also follows, that the understanding does not lead the will, or that wisdom does not produce love, but that it only teaches and shows the way; it teaches how a man ought to live, and shows the way in which he ought to walk. And it also follows, that the will leads the understanding and causes it to act in unity with itself; and that the love which is of the will calls that wisdom in the understanding, which agrees with itself. In what follows it will be seen, that the will does nothing by itself without the understanding, but every thing that it does it does in conjunction with the understanding; yet that the will associates to itself the understanding by influx, but not *vice versa*.

245. We shall now proceed to shew what is the nature of the influx of light into the three degrees of life, which are of the mind in man. The forms which are the receptacles of heat and light, or of love and wisdom in him, and which, as hath been said, are in a triple order, or of three degrees, from his birth are transparent, and transmit spiritual light, as a crystal glass does natural light; hence it is that man, as to wisdom, may be elevated to the third degree: but still these forms are not opened, till spiritual heat joins itself to spiritual light, or love to wisdom: by this conjunction these transparent forms are opened according to degrees. This case is similar to that of the light and heat of the sun of this world, with respect to the things that vegetate upon the earth; the light of winter, which is equally as bright as the light of summer, does not open any thing in a seed or a tree, but when the vernal heat joins itself to the light, then it opens them: the case is similar, inasmuch as spiritual light corresponds to natural light, and spiritual heat corresponds to natural heat.

246. This spiritual heat is no otherwise obtained, than by avoiding evils as sins, and at the same time looking to the

Lord; for so long as man is in evils, he is also in the love of them, for he lusteth after them, and the love of evil and its concupiscences is in a love opposite to spiritual love and affection, and this love or concupiscence cannot be removed but by avoiding evils as sins: and forasmuch as man cannot avoid them from himself but from the Lord, therefore he must look up to Him. When therefore he avoids them from the Lord, then the love of evil and its heat is removed, and in place of it is introduced the love of good and its heat, by which a superior degree is opened: for the Lord enters by influx from above, and opens it, and then joins spiritual love or heat to wisdom or spiritual light, from which conjunction man begins to flourish spiritually, like a tree in time of spring.

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from beasts, and can think analytically, which beasts cannot do, and see not only natural but also spiritual truths, and when he sees them can acknowledge them, and so be reformed and regenerated. The faculty of receiving spiritual light is what is understood by rationality, spoken of above, which every man hath from the Lord, and which is not taken away from him, for if it were taken away he could not be reformed: from this faculty, which is called rationality, it is, that man not only can think but also speak from thought, which is not the case with beasts, and afterwards from his other faculty, which is called liberty [or free-will], which hath also been spoken of before, he can do those things which he thinks from his understanding. Forasmuch as these two faculties, rationality and liberty, which are proper to man, have been treated of above, n. 240, therefore nothing more need be said of them here.

248. THAT MAN, IF THE SUPERIOR WHICH IS THE SPIRITUAL DEGREE, IS NOT OPENED IN HIM, BECOMES NATURAL AND SENSUAL. It was shown above, that there are three degrees of the human mind, which are called natu-

ral, spiritual, and celestial, and that these degrees with man may successively be opened; it was also shown, that the natural degree is first opened, and afterwards, if man avoids evils as sins, and looks to the Lord, the spiritual degree is opened, and lastly the celestial. Forasmuch as these degrees are successively opened according to the life of man, it follows, that the two superior degrees may also not be opened, and that man then continues in the natural degree, which is the ultimate. It is also known in the world, that there is a natural man and a spiritual man, or an external and an internal man; but it is not known that the natural man becomes spiritual by the opening of any superior degree in him, and that such opening is effected by a spiritual life, which is a life according to the divine commandments; and that without a life according to them man continues natural.

249. There are three kinds of natural men; one kind consists of those who know nothing of the divine commandments; the second consists of those who know that there are such commandments, but think nothing of a life according to them; and the third consists of those who despise and deny them. As to what concerns the *first kind*, which consists of those who know nothing of the divine commandments, they must needs continue natural, inasmuch as they cannot be taught from themselves: every man is taught concerning the divine commandments by others who know them from religion, and not by immediate revelations, on which subject see *the Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 114 to 118. As to what concerns the *second kind*, who know that there are divine commandments, but think nothing of a life according to them, they also remain natural, nor care for any thing but what is of the world and of the body: these after death become drudges and servants according to the uses which they can perform to those who are spiritual; for the natural man is a drudge and a servant, and the spiritual man is his master and lord. With respect to the *third kind*, who

despise and deny the divine commandments, they not only remain natural, but also become sensual, according to their contempt and denial: sensual men are the lowest natural men, who cannot think above the appearances and fallacies of the bodily senses: these after death are in hell.

250. Forasmuch as it is not known in the world what the spiritual man is, and what the natural, and he is called spiritual, by many, who is merely natural, and *vice versa*, therefore they shall be distinctly treated of; and it shall be shown, 1. What the natural man is, and what the spiritual man: 2. What is the quality of the natural man in whom the spiritual degree is opened: 3. What is the quality of the natural man in whom the spiritual degree is not opened, but still not shut: 4. What is the quality of the natural man in whom the spiritual degree is entirely shut: 5. Lastly, what the difference is between the life of a merely natural man and the life of a beast.

251. I. *What the natural man is, and what the spiritual man.* Man is not man by virtue of his face and body, but by virtue of his understanding and will, wherefore by the natural man and the spiritual man is meant his understanding and will, which are either natural or spiritual. The natural man, with respect to his understanding and will, is like the natural world, and may also be called a little world, or microcosm; and the spiritual man, with respect to his understanding and will, is like the spiritual world, and may also be called that world, or a heaven. Hence it is evident, that the natural man, forasmuch as he is, in a certain image, a natural world, loves those things which are of the natural world; and that the spiritual man, forasmuch as he is, in a certain image, a spiritual world, loves those things which are of that world, or of heaven. The spiritual man, indeed, also loves the natural world, but no otherwise than as a master loves his servant, by whose means he performs uses: according to uses also the natural man becomes like the spiritual, which comes to

pass when the natural man feels pleasure in uses from the spiritual; this natural man may be called spiritual-natural. The spiritual man loves spiritual truths; he loves not only to know and understand them, but he also wills them; whilst the spiritual-natural man loves to speak those truths and also to do them; to do truths is to perform uses. This subordination is from the conjunction of the spiritual world and the natural world; for whatsoever appears and is done in the natural world derives its cause from the spiritual world. Hence it may appear, that the spiritual man is altogether distinct from the natural man, and that no other communication intervenes between them than such as there is between cause and effect.

252. 11. *What is the quality of the natural Man in whom the spiritual Degree is opened*, is evident from what hath been said above; to which may be added, that the natural man is a full man when the spiritual degree is opened in him; for he is then in association with angels in heaven, and at the same time in association with men in the world, and, in his relation to both, he lives under the guidance of the Lord; for the spiritual man imbibes precepts through the Word from the Lord, and executes them by the natural man. The natural man, in whom the spiritual degree is open, does not know that he thinks and acts from his spiritual man, for it appears as if it was from himself, when nevertheless it is not from himself but from the Lord. Neither does the natural man, in whom the spiritual degree is open, know, that by his spiritual man he is in heaven, when nevertheless his spiritual man is in the midst of the angels of heaven, and he sometimes also appears to the angels, but because he retires into his natural man, after a short stay there, he disappears. Neither does the natural man, in whom the spiritual degree is open, know that his spiritual mind is filled with a thousand arcana of wisdom, and a thousand delights of love, by the Lord, and that he comes into them after death, when he becomes an

angel. The reason why the natural man does not know these things, is, because the communication between the natural and the spiritual man is effected by correspondences, and communication by correspondences is not perceived any otherwise in the understanding than that truths are seen in the light, and in the will, than that uses are performed from affection.

253. III. *What is the quality of the the natural Man in whom the spiritual Degree is not opened, but still not shut.* The spiritual degree is not opened, but still not shut, in those who have lived in some sort a life of charity, and yet have known but little of genuine truth; the reason is, because that degree is opened by the conjunction of love and wisdom, or of heat with light: love alone, or spiritual heat alone, does not open it, nor does wisdom alone or spiritual light alone, but both in conjunction; wherefore if genuine truths, from which is derived wisdom or light, are not known, love hath not power to open that degree, but only holds it in a capability of being opened; which is meant by its not being shut. This is the same as what happens in the vegetable kingdom, that heat alone, does not give vegetation to seeds and trees, but heat in conjunction with light operates that effect. It is to be observed, that all truths are of spiritual light, and all goods are of spiritual heat, and that good by truths opens the spiritual degree, for good by truths operates uses, and uses are the goods of love, which derive their essence from the conjunction of good and truth. The lot of those in whom the spiritual degree is not opened, and still not shut, after death, is, that, forasmuch as they are still natural and not spiritual, they are in the lowest parts of heaven, where they sometimes experience severe sufferings; or that they are in some superior heaven in its extremities, where they are as it were in the light of evening: for, as was said above, in heaven, and in each society there, the light decreases from the middle to the extreme limits, and they are in the middle who are more

than others in divine truths, and they are in the extremes who are in few truths; and they are in few truths who know nothing more from religion than that there is a God, and that the Lord suffered for them, also that charity and faith are essentials of the church, but do not know what is faith and charity; when nevertheless faith is in its essence truth, and truth is manifold, and charity is every work of his function or employment that man doeth from the Lord; which he then doeth from the Lord when he shuns evils as sins. The case is altogether as was said before, that the end is the all of the cause, and the effect is the all of the end through the cause: the end is charity or good, the cause is faith or truth, and the effects are good works or uses; whence it is evident, that no more charity can be conveyed into works, than so far as charity is conjoined to truths, which are called the truths of faith; by these charity enters into works, and qualifies them.

254. IV. *What is the quality of the natural man in whom the spiritual degree is entirely shut.* The spiritual degree is shut in those who are in evils with respect to life, and more so in those who from evils are in falses: the case in this respect is like that of the fibril of a nerve, which contracts itself on the slightest touch of any heterogeneous body; in like manner does every moving fibre of a muscle, yea the muscle itself, as also the whole body, on coming in contact with any thing hard or cold: so also do the substances or forms of the spiritual degree in man on the approach of evils and consequent false principles, these being heterogeneous: for the spiritual degree, inasmuch as it is in the form of heaven, admits nothing but things good, and truths which are from good, these being homogeneous to it; but evils, and the false principles which are of evil, are heterogeneous to it. This degree is contracted, and by contraction shut, particularly with those who in the world are in the love of rule from the love of self, because this love is opposite to love towards the Lord; it is

shut also with those who, from the love of world, are in the inordinate cupidity of possessing the goods of others, but not so much as in the former case: the reason why these loves shut the spiritual degree, is, because they are the origins of evils. The contraction or shutting of this degree is like the retorsion of a spire the contrary way; which is the reason that, after that degree is shut, it reflects back the light of heaven, and hence, instead of the light of heaven, there is darkness: wherefore truth, which is in the light of heaven, becomes nauseous. In these, not only the spiritual degree is shut, but also the superior region of the natural degree, which is called the rational, until at length the lowest region of the natural degree alone stands open, which is called the sensual, for this is nearest to the world and the external senses of the body, from which that man afterwards thinks, speaks, and reasons. The natural man, who is become sensual by evils and consequent falses, in the spiritual world, in the light of heaven, does not appear as a man, but as a monster, also with a nose retracted; the reason why he appears with a retracted nose, is, because the nose corresponds to the perception of truth: he also cannot bear a ray of heavenly light: also such have in their caverns no other light, but what is like that of firebrands, or of a coal-fire. Hence it appears, who and of what quality they are, in whom the spiritual degree is shut.

255. V. *What the Difference is between the Life of a natural Man and the Life of a Beast.* We shall speak of this difference more particularly in our following works, where life is treated of; only observing here, that the difference is, that man hath three degrees of mind, or three degrees of understanding and will, and that these degrees can successively be opened, and that, forasmuch as they are transparent, man can, as to his understanding, be elevated to the light of heaven, and see truths, not only civil and moral, but also spiritual, and from many that are seen can form con-

clusions of truths in order, and so perfect his understanding to eternity : whereas beasts have not the two superior degrees, but only the natural degrees, which, without the superior degrees, are in no faculty of thinking of any thing civil, moral, and spiritual ; and forasmuch as their natural degrees are not capable of being opened, and thereby elevated into superior light, they cannot think in successive order, but in simultaneous order, which is not to think, but to act from a knowledge corresponding with their love ; and forasmuch as they cannot think analytically, and see their inferior thought from a certain superior thought, therefore they cannot speak, but only utter sounds, agreeably to the science proper to their love. But still the sensual man, who is the lowest natural, does not differ from a beast except in this, that he is able to fill his memory with scientifics, and to think and speak from them, which he derives from a faculty proper to every man, which is, that he can understand truth if he will, this being his distinguishing faculty ; but nevertheless many, by the abuse of this faculty, have made themselves inferior to beasts.

256. THAT THE NATURAL DEGREE OF THE HUMAN MIND, CONSIDERED IN ITSELF, IS CONTINUOUS, BUT THAT BY CORRESPONDENCE WITH THE TWO SUPERIOR DEGREES, WHILE IT IS ELEVATED, IT APPEARS AS IF IT WERE DISCRETE. This, although it is difficult to be comprehended by those who are not yet principled in the science of the degrees of altitude, is nevertheless expedient to be revealed, because it is a tenet of angelic wisdom, which wisdom, although it cannot be conceived by the natural man in the same manner that it is by the angels, yet it may be comprehended by the understanding while this is elevated to the degree of light in which the angels are ; for the understanding is capable of being so far elevated, and of being enlightened according to that elevation. The illustration of the natural mind, however, does not ascend by

discrete degrees, but increases by a continuous degree, and in this case, as it increases, so it is illustrated from within by virtue of the light of the two superior degrees. How this is effected, may be comprehended from a perception of the degrees of altitude, in that one is above another, and that the natural degree, which is the ultimate, is as it were the common covering of the two superior degrees; then as the natural degree is elevated to the degree of the superior, so the superior from within acts upon the exterior natural, and illuminates it: the illumination is produced indeed from within by virtue of the light of the superior degrees, but that light is received by the natural degree, which infolds and surrounds them, by continuity, therefore more clearly and purely according to its ascent; that is, the natural degree is enlightened from within by the light of the superior degrees discretely, but in itself continuously. From this it is evident, that man, so long as he lives in the world, and is thereby in the natural degree, cannot be elevated into wisdom itself, such as is that of the angels, but only into superior light, even to the angels, and to receive illustration from their light, which flows-in from within and illuminates. These things, however, cannot be more clearly described; they may be comprehended better from effects, for effects place causes, provided these are first a little understood, in the light in themselves, and so illustrate them.

257. Effects are 1. That the natural mind is capable of being elevated to the light of heaven, in which the angels are, and of perceiving naturally what the angels do spiritually, consequently not so fully; but still the natural mind of man cannot be elevated into angelic light itself. 2. That man, by means of his natural mind, elevated to the light of heaven, can think with angels, yea speak with them, but then the thought and speech of the angels flow-in into the natural thought and speech of the man, and not *vice versa*, wherefore the angels speak with man in natural language,

which is the man's mother tongue. 3. That this is effected by spiritual influx into the natural principle, and not by any natural influx into the spiritual principle. 4. That human wisdom, which is natural so long as man lives in the world, can by no means be exalted into angelic wisdom, but only into a certain image thereof; the reason is, because the elevation of the human mind is effected by continuity, as from shade to light, or from dense to more pure: but still the man in whom the spiritual degree is open, comes into that wisdom when he dies, and may also come into it by laying asleep the sensations of the body, and by influx from above at the same time into the spirituals of his mind. 5. The natural mind of man consists of spiritual substances, and at the same time of natural substances; from its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances; wherefore that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which it was in the world. 6. The natural substances of that mind, which, as hath been said, recede by death, constitute the cutaneous covering of the spiritual body, in which spirits and angels are: by means of such covering, which is taken from the natural world, their spiritual bodies subsist, for the natural is the ultimate continent: hence it is, that there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here adduced, that the nature of the natural mind in man may be known; which is also further treated of in what follows.

258. Every man is born into the faculty of understanding truths to the inmost degree, in which are the angels of the third heaven; for the human understanding, rising by continuity about the two superior degrees, receives the light of the wisdom of those degrees, in the manner before shown, n. 256: hence it is that man may become rational according

to this elevation; if it be elevated to the third degree, he becomes rational from the third degree; if it is elevated to the second degree, he becomes rational from the second degree; and if it is not elevated, he is rational in the first degree. It is said that he becomes rational from those degrees, because the natural degree is the common receptacle of their light. The reason why man does not become rational to the height that he may become so, is, because the love, which is of the will, cannot be elevated in the same manner as the wisdom, which is of the understanding: the love, which is of the will, is elevated only by shunning evils as sins, and at the same time by the goods of charity, which are uses, which man afterwards performs from the Lord; wherefore if the love, which is of the will, is not elevated at the same time, the wisdom, which is of the understanding however it may have ascended, still relapses to its love: hence it is, that man, if his love be not at the same time elevated to the spiritual degree, is still only rational in the ultimate degree. From these considerations it may appear, that the rational principle of man is in appearance as of three degrees, from a celestial ground, from a spiritual ground, and from a natural ground; also that rationality, which is the faculty of being capable of elevation, whether it be elevated or not, is still with man.

259. It was said that every man is born to that faculty, or to rationality, but it is meant every man whose externals are not injured by any accident, either in the womb, or after birth by disease, or from a wound on the head, or from some insane love breaking out and relaxing all restraints: in such the rational principle cannot be elevated; for the life, which is of the will and understanding, with such has no closing terms or limits, so disposed as to enable it to perform ultimate acts according to order; for it acts according to ultimate determinations, but not from them. That rationality

cannot have place in infants and children, may be seen below, n. 266, the end.

260. THAT THE NATURAL MIND, FORASMUCH AS IT IS THE TEGUMENT AND CONTINENT OF THE SUPERIOR DEGREES OF THE HUMAN MIND, IS A RE-AGENT, AND THAT IF THE SUPERIOR DEGREES ARE NOT OPENED, IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED, IT ACTS WITH THEM. In the preceding article it was shown, that the natural mind, forasmuch as it is in the ultimate degree, surrounds and includes the spiritual mind and the celestial mind, which are superior as to degree; it now comes to be demonstrated, that the natural mind reacts against the superior or interior minds. The reason why it reacts, is, because it covers, includes, and contains them, and this cannot be done without reaction, for if it did not react, the interiors or things included would be relaxed, and would escape, and so would be dispersed: the effect would be similar if the coverings about the human body were not in reaction, in which case the viscera, which are the interiors of the body, would fall out, and so be dispersed; and it would be as if the membrane, which covers the moving fibres of a muscle, should not react against the powers of those fibres in action, in which case not only action would cease, but also the interior textures would all be resolved. It is the same with every ultimate degree of the degrees of altitude; consequently with the natural mind in respect to the superior degrees; for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the ultimate degree. Another reason why the natural mind reacts against the spiritual mind, is, because the natural mind consists, not only of substances of the spiritual world, but also of substances of the natural world, as was said above, n. 257, and the substances of the natural world, from their nature, react against the substances of the spiritual world; for the

substances of the natural world in themselves are dead, and are acted upon from without by the substances of the spiritual world, and those things which are dead, and are acted upon from without, from their nature resist, and consequently from their nature react. Hence it is evident, that the natural man reacts against the spiritual man, and that there is a combat. It is the same thing whether you say the natural and spiritual man, or the natural and spiritual mind.

261. From these considerations it may appear, that if the spiritual mind is closed, the natural mind continually acts against those things which are of the spiritual mind, and is afraid lest any thing should flow-in from it to disturb its states. All that which flows-in through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; and all that which flows-in into the natural mind is from the world, for the natural mind in its form is a world; whence it follows, that the natural mind, when the spiritual mind is closed, reacts against all things of heaven, neither admits them into itself, except so far as they serve it as means to acquire to itself and to possess the things which are of the world; and when the things which are of heaven serve as means to the natural man for his own ends, then those means, although they appear celestial, nevertheless become natural, inasmuch as the end qualifies them, for they become as scientifics of the natural man, in which there is nothing of life internally. But forasmuch as heavenly things cannot be so joined to natural things as to act as one, therefore they separate themselves, and the heavenly things in merely natural men take their station without, round about the natural things which are within: hence it is that a merely natural man can say and preach heavenly things, and also by his actions imitate them, although inwardly he thinks against them; the latter he does when he is alone,

but the former when he is in company. But of these things more in what follows.

262. The natural mind or man, by reaction connate with itself, acts against the things which are of the spiritual mind or man, when the man loves himself and the world above all things; then also he feels pleasure in evils of all kinds, as in adulteries, frauds, revenges, revilings, and the like; and then also he acknowledges nature as the creator of the universe, and confirms all these things by his rational principle; and after confirmation he either perverts, or suffocates, or reflects, the goods and truths of heaven and the church, and at length either shuns them, or holds them in aversion, or hates them: this he does in his spirit, and in the body also so far as from his spirit he dares to speak to others without fear of the loss of reputation, which he values for the sake of honour and gain. When a man is such, then he successively shuts his spiritual mind closer and closer; confirmations of evils by false principles especially shut it: hence it is, that confirmed evil and false principles cannot be extirpated after death; they can only be extirpated in the world by repentance.

263. But the state of the natural mind is altogether different, when the spiritual mind is open: in this case the natural mind is disposed in obedience to the spiritual mind, and is held in subordination; for the spiritual mind acts from above and from within upon the natural mind, and removes the things which react there, and adapts to itself those things which act in like manner with itself, whence the superabundant reaction is successively removed. It is to be noted, that in the greatest and least things in the universe, as well living as void of life, there is action and reaction; hence proceeds the equilibrium of all things, which is taken off when action overcomes reaction, and *vice versa*. It is the same with the natural mind and the spiritual mind: when the natural mind acts from the delights of its loves and the

pleasantnesses of its thoughts, which in themselves are evils and falses, then the reaction of the natural mind removes the things which are of the spiritual mind, and shuts the door lest they should enter, and causes action to proceed from such things as accord with its own reaction: thus there is an action and reaction of the natural mind, which is opposite to the action and reaction of the spiritual mind; hence a closing of the spiritual mind takes place like the retorsion of a spire. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted: for the spiritual mind acts from above or from within, and at the same time, by the things which are disposed in obedience to it in the natural mind, from below or from without, and re-twists the spire in which is the action and reaction of the natural mind: for this mind by birth is in opposition to the things which are of the spiritual mind, which opposition it derives hereditarily from parents, as is known. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spire turning itself by convolutions downwards; but after reformation it may be compared to a spire turning itself by convolutions upwards; wherefore man before reformation looks downwards to hell, but after reformation he looks upwards to heaven.

264. THAT THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE FACULTIES WHICH ARE PROPER TO MAN, AND ARE CALLED RATIONALITY AND LIBERTY. By rationality is meant the faculty of understanding things true and thence things false, and things good and thence things evil; and by liberty [or freewill] is meant the faculty of thinking, willing, and acting freely. From what hath been said before it may appear, and from what follows it will appear further, that every man hath these two faculties by creation and thence by birth, and that they are from the Lord; and that they are not taken away from him; and that

by virtue thereof there is an appearance that man thinks, speaks, wills and acts as from himself; and that the Lord dwells in these faculties in every man; and that man in consequence of that conjunction lives to eternity; and that man by them, and not without them, can be reformed and regenerated; also that man by them is distinguished from beasts.

265. That the origin of evil is from the abuse of these faculties, shall be shown in this order. 1. That a bad man enjoys these two faculties as well as a good man. 2. That a bad man abuses them to confirm things evil and false, and that a good man uses them to confirm things good and true. 3. That things evil and false confirmed with man remain, and become principles of his love and thence of his life. 4. That those things which become principles of the love, and of the life, are ingenerated in man's offspring. 5. That all evils as well ingenerate [hereditary] as superinduced, reside in the natural mind.

266. I. *That a bad Man enjoys these two Faculties as well as a good Man.* That the natural mind can, with respect to the understanding, be elevated even to the light in which the angels of the third heaven dwell, and see truths, acknowledge them, and then speak them, hath been shown in the preceding article: from which it is evident, that whereas the natural mind can be so elevated, a bad man, as well as a good man, equally enjoys that faculty which is called rationality; and forasmuch as the natural mind can so far be elevated, it follows that he can also think and speak truths. But that he can will and do them, although he does not will and do them, this both reason and experience testify. *Reason* testifies it thus: Who cannot will and do the things which he thinks? The cause then why he does not will and do them, is, because he does not love to will and do them: the power of willing and doing is liberty, which every man hath from the Lord: but the

reason why he does not will and do good, when it is in his power, is from the love of evil, which opposes, which nevertheless he can resist, and also many do resist. *Experience* in the spiritual world hath occasionally confirmed the same: I have there observed that evil spirits, who inwardly were devils, and who rejected the truths of heaven and the church in the world, could perceive arcana of angelic wisdom, whilst the affection of science, in which every man is principled from his childhood, was excited by a glory, which surrounds every love like the splendour of fire; yea, they could perceive such arcana equally as well as good spirits perceived them, who were inwardly angels; and they have been heard also to declare that they indeed could will and do according to such arcana, but that they would not; when they were told, that they might will them if they would only shun evils as sins, they said that they could do that also, but that they would not: hence it appeared very evident, that the wicked as well as the good have equally the faculty which is called liberty: let any one consult himself, and he will perceive that it is so. The reason why a man has power to will, is, because the Lord, from whom that faculty comes, continually gives him power; for, as was said above, the Lord dwells in these two faculties in every man, consequently He dwells in the faculty or in the power of being able to will. As to what concerns the faculty of understanding, which is called rationality, this is not given in man until his natural mind comes to its age of maturity, in the meantime it is like seed in unripe fruit, which cannot be opened in the ground, and grow into a shrub: neither is that faculty given in such as are mentioned above, n. 259.

267. II. *That a bad Man abuses these Faculties to confirm things evil and false, and that a good Man uses them to confirm things good and true.* From the intellectual faculty, which is called rationality, and from the voluntary faculty, which is called liberty, man derives the power of confirming

whatsoever he will; for the natural man can elevate his understanding to superior light as far as he desires it, but he who is principled in evils and thence in falses, does not elevate it higher than to the superior region of his natural mind, and rarely to the region of his spiritual mind; the reason is, because he is in the delights of the love of his natural mind, and if he elevates it above that, the delight of his love perishes; if it is elevated higher, and he sees truths opposite to the delights of his life, or to the principles of his own self-derived intelligence, then he either falsifies them, or passes them by and from contempt leaves them, or retains them in his memory that they may be subservient, as means, to the love of his life, or to the pride of his own self-derived intelligence. That the natural man can confirm whatsoever he will, is manifestly apparent from so many heresies in the christian world, each of which is confirmed by its adherents. Who doth not know that evils and false principles of every kind may be confirmed? It may be confirmed, and also is confirmed by the wicked in themselves, that there is no God, and that nature is every thing, and that she created herself; that religion is only a means, whereby simple minds may be held under restraint; that human prudence does every thing, and that the divine providence does nothing, except that it maintains the universe in the order in which it was created; also that murders, adulteries, thefts, frauds and revenges, are allowable according to Machiavel and his followers. These and such like things the natural man can confirm, yea he can fill books with confirmations of them, and when they are confirmed, then those false principles appear in their infatuating light, and truths in such obscurity, that they cannot be seen, except as phantoms in the night time: in a word, take the most false principle, and form it into a proposition, and tell an ingenious person to confirm it, and he will confirm it to the full extinction of the light of truth; but separate his confirmation, return,

and view the proposition itself from your own rationality, and you will see its falsehood in its deformity. Hence it is evident, that man may abuse these two faculties which are in him from the Lord, to confirm things evil and false of every kind. This no beast can do, because he does not enjoy these faculties; wherefore a beast is born into all the order of his life, and into all the knowledge of his natural love, otherwise than man.

268. III. *That Things evil and false confirmed with Man remain, and become Principles of his Love and of his Life.* Confirmations of evil and of what is false are nothing else but removals of good and truth, and if they increase they are rejections, for evil removes and rejects good, and what is false rejects truth: hence also confirmations of what is evil and false are closings-up of heaven, for every good and truth enters by influx from the Lord through heaven; and when heaven is closed or shut up, then man is in hell, and there in a society where similar evil and false principles reign, from whence he cannot afterwards be withdrawn. It hath been given me to converse with some, who ages ago confirmed in themselves the false principles of their religion, and I saw that they continue in the same, just as when they were in them in the world; the reason is, because every thing which a man confirms in himself becomes a principle of his love and of his life; it becomes a principle of his love, because it becomes a principle of his will and understanding, and the will and understanding constitute the life of every one; and when it becomes a principle of the life of man, it becomes a principle not only of his whole mind but also of his whole body: hence it is evident, that a man who has confirmed himself in evils and false principles, is such from head to foot, and when he is wholly such, he cannot by any inversion or retorsion be reduced to an opposite state, and thereby drawn out of hell. From these and the preceding considerations in this article, it may be seen, whence is the origin of evil.

269. IV. *That the Things which become Principles of the Love, and thence of the Life, are ingenerated in Man's Offspring.* It is a known thing that man is born in evil, and that he derives it as an inheritance from his parents; and by some it is believed, not from his parents, but through his parents from Adam: this however is a mistake; he derives it from his father, from whom he hath his soul, which is invested with a body in his mother: for the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was in the father, for it is in the form of his love, and the love of every one in the greatest and least things is like itself, and there is in it an endeavour towards the human form, which also it successively assumes: hence it follows, that the evils, which are called hereditary, are derived from fathers, and thus from grandfathers and great-grandfathers successively to their posterity. This also experience teacheth, for there is in all nations a similarity as to their affections with their first progenitor, and a greater similarity in families, and a still greater in houses; yea, such a similarity, that generations are distinguished from each other, not only by their minds, but by their faces. But of the ingeneration or transmission of the love of evil from parents to children, more will be said in what follows, when we come to speak further of the correspondence of the mind, or of the will and the understanding, with the body and its members and organs: the few observations here adduced are only to shew, that evils are derived successively from parents, and that by accumulations one after another they increase, till man from his birth is nothing but evil; and that the malignity of evil increases according to the degree of the closing up of the spiritual mind, for thus the natural mind also is closed above; and that this is not restored in posterity, except by shunning evils as sins from the Lord: thus and no otherwise the spiritual mind is opened, and by it the natural mind is reduced to a corresponding form.

270. V. *That all Evils and consequent false Principles, as well ingenerate as superinduced, reside in the natural Mind.* The reason why evil and consequent false principles reside in the natural mind, is, because that mind is in its form or image a world, whereas the spiritual mind is in its form or image a heaven, and evil cannot find an abode in heaven, wherefore the latter mind is not opened from birth, but only in the power of being opened: the natural mind also derives its form partly from substances of the natural world, but the spiritual mind only from substances of the spiritual world, which are preserved in their purity by the Lord, that man may have the power of being made a man: for he is born an animal, but he is made a man. The natural mind, with all things appertaining to it, is turned in spiral circumvolutions from right to left, but the spiritual mind from left to right: thus these minds are turned contrariwise to each other; a sign that evil resides in the natural mind, and that from itself it acts against the spiritual mind: and the circumgyration from right to left is turned downwards, consequently towards hell, but the circumgyration from left to right tends upwards, consequently towards heaven: that this is the case was made evident to me from this experience, that an evil spirit cannot turn his body in circumgyration from left to right, but from right to left; whereas a good spirit has difficulty in turning his body in circumgyration from right to left, but easily does it from left to right: the circumgyration follows the flux of the interiors, which are of the mind.

271. THAT EVILS AND FALSE PRINCIPLES ARE IN ALL OPPOSITION TO GOODS AND TRUTHS, BECAUSE EVILS AND FALSE PRINCIPLES ARE DIABOLICAL AND INFERNAL, AND GOODS AND TRUTHS ARE DIVINE AND HEAVENLY. That evil and good are opposite to each other, as also the false of evil and the truth of good, every one, when he hears it, acknowledges; but forasmuch as they

who are in evil do not feel, and thence do not perceive otherwise than that evil is good, for evil delights their senses, especially the sight and hearing, and thence also delights the thoughts and thereby the perceptions, therefore they acknowledge indeed that evil and good are opposite, but when they are in evil, from the delight of it they say that evil is good, and *vice versa*. For example; he who abuses his liberty to think and to do evil, calls that liberty, and its opposite, which is to think good, which is good in itself, he calls slavery, when nevertheless the latter is truly liberty, but the former bondage. He who loves adulteries, calls it liberty to commit adultery, but not to be allowed to commit adultery he calls slavery, for he feels a delight in lasciviousness, and in chastity a disagreeableness. He who is in the love of rule from the love of self, in that love feels a delight of life exceeding all other delights of what kind soever; hence every thing which appertains to that love he calls good, and declares every thing evil which opposes it, when nevertheless the reverse is true. It is the same with every other evil; wherefore although every one acknowledges that evil and good are opposite, still they who are in evils entertain a contrary idea of that opposition, and no others entertain a just idea but they who are principled in good: no one, while he is in evil, can see good, but he who is in good can see evil; evil is below as in a cave, good is above as upon a mountain.

272. Now forasmuch as many do not know what evil is, and that it is altogether opposite to good, and nevertheless it is of importance that it should be known, therefore this subject shall be considered in the following order. 1. That the natural mind, which is in evils and thence in false principles, is a form and image of hell. 2. That the natural mind which is a form and image of hell descends by three degrees. 3. That the three degrees of the natural mind which is a form and image of hell, are opposite to the

the three degrees of the spiritual mind, which is a form and image of heaven. 4. That the natural mind which is hell, is in all opposition to the spiritual mind which is heaven.

273. I. *That the natural Mind, which is in Evils, and thence in false Principles, is a Form and Image of Hell.*

What is the nature of the natural mind, in its substantial form, with man, or what it is in its form, as consisting of a contexture of the substances of both worlds in the brain, where that mind resides in its principles or beginnings, cannot be described here; a general idea of that form will be given in what follows, where the correspondence of the mind and body is treated of. Here we shall only speak briefly of its form as to its states and their changes, by which are produced perceptions, thoughts, intentions, wills, and the things thereunto belonging; for the natural mind which is in evils and thence in false principles, is, with respect to them, a form and image of hell: this form supposes a substantial form as its subject, for changes of state cannot exist without a substantial form which is their subject, just as sight cannot exist without an eye, and hearing without an ear. With respect, therefore, to the form or image whereby the natural mind resembles hell, that form and image is such, that the reigning love with its concupiscences, which is the universal state of this mind, is as the devil is in hell, and that thoughts of what is false originating from that love are as the diabolical crew: by the devil and his crew nothing else is meant in the Word. The case is also similar; for in hell the love of rule from the love of self is the reigning love; this is there called the devil; and the affections of what is false, with the thoughts arising from that love, are called his crew: it is the same in each society in hell, with differences, such as are the specific differences of one genus. In a similar form also is the

natural mind which is in evils, and thence in false principles: wherefore, also, the natural man, who is such, after death comes into an infernal society like himself, and then in all things and in every thing he acts as one with them; for he comes into his own form, that is, into the state of his own mind. There is also another love, which is called satan, subordinate to the former love which is called the devil, and that is, the love of possessing the goods of others by any evil art whatsoever; ingenious malices and cunningings are his crew. They who are in this hell are in general called satans, and they who are in the former hell are in general called devils; and such of them as do not act clandestinely there do not refuse their name: hence it is that the hells in the complex are called the devil and satan. The ground and reason why there are two hells distinguished in general according to those two loves, is, because all the heavens are distinguished into two kingdoms, the celestial and spiritual, according to two loves, and the diabolical hell corresponds in opposition to the celestial kingdom, and the satanic hell corresponds in opposition to the spiritual kingdom: that the heavens are divided into two kingdoms, the celestial and spiritual, may be seen in the work *concerning Heaven and Hell*, n. 26 to 28. The reason why the natural mind, which is such, is in its form a hell, is, because every spiritual form in the greatest and least things is like itself; hence it is that every angel is a heaven in a less form, as is also shown in the work *concerning Heaven and Hell*, n. 51 to 58; hence also it follows, that every man or spirit, who is a devil or a satan, is a hell in a less form.

274. II. *That the natural Mind which is a Form or Image of Hell, descends by three Degrees.* That in the greatest and least of all things there are degrees of two kinds, which are called degrees of altitude and of latitude, may be seen above, n. 222 to 229; this is the case also with the natural mind in the greatest and least things appertaining to

it: degrees of altitude are here understood. The natural mind, by virtue of its two faculties, which are called rationality and liberty, is in such a state, that it can ascend by three degrees and descend by three degrees; it ascends by virtue of good and truths, and it descends by virtue of evils and false principles; and when it ascends, the inferior degrees are closed which tend towards hell, and when it descends, the superior degrees are closed which tend to heaven; the reason is, because they are in reaction. These three superior and inferior degrees are not open nor shut in man immediately on his birth; for he is then in ignorance of good and truth, and of what is evil and false; but as he adopts those principles, so the degrees are opened and shut, either on the one part or the other. When they are opened towards hell, then the supreme or inmost place is occupied by the ruling love, which is of the will, the second or intermediate place is occupied by the thought of what is false, which is of the understanding grounded in that love, and the lowest place is occupied by conclusions of the love by the thought, or of the will by the understanding. The case is also the same here as with the degrees of altitude before treated of, that they are in order as end, cause, and effect, or as the first end, the mediate end, and the ultimate end. The descent of these degrees is towards the body, consequently in their descent they grow denser, and become material and corporeal. If truths from the Word are applied to in the second degree to form it, then those truths are falsified from the first degree which is the love of evil, and are made servants and slaves: whence it may appear of what quality the truths of the church from the Word become with those who are in the love of evil, or whose natural mind is a form of hell, viz. that forasmuch as they are made subservient to the devil as means, they are profaned; for the love of evil reigning in the natural mind, which is hell, is the devil; as was said above.

275. III. *That the three Degrees of the natural Mind which is a Form and Image of Hell, are opposite to the three Degrees of the spiritual Mind, which is a Form and Image of Heaven.* That there are three degrees of the mind, which are called the natural, spiritual, and celestial, and that the human mind consisting of these degrees looks towards heaven, and turns itself spirally thitherward, was shown above; hence it may be seen, that the natural mind, when it looks downwards, and circumflects itself towards hell, in like manner consists of three degrees, and that each degree thereof is opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world, viz. that there are three heavens, and they distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells in all and every thing are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, that the middle hell is opposite to the middle heaven, and that the highest hell is opposite to the ultimate heaven. It is the same with the natural mind which is in the form of hell; for spiritual forms are like themselves in the greatest and least things. The reason why the heavens and hells are thus in opposition, is, because their loves are in such opposition. Love to the Lord, and thence neighbourly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells; wisdom and intelligence grounded in their loves constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells; lastly, conclusions from their two degrees, which are either deposited in the memory as sciences, or determined in the body to actions, constitute the ultimate degree in the heavens, and conclusions from their

two degrees, which either become sciences, or become acts, form the outermost degree in the hells. How the goodnesses and truths of heaven are turned in the hells into things evil and false, consequently into their opposites, may appear evident from this experience: I heard that a certain divine truth from heaven descended by influx into hell, and I was told that in the way, as it descended, it was turned by degrees into what is false, and so in the lowest hell into what was altogether opposite; whence it was evident, that the hells according to degrees are in opposition to the heavens as to good and truths, and that good and truths become evils and falses by influx into forms turned contrariwise; for it is well known that every thing entering by influx is perceived and felt according to the recipient forms and their states. That they are turned into what is opposite, was evident to me also from this experience; it was given me to see the hells in their situation with respect to the heavens, and the inhabitants appeared inverted, with their heads downwards and their feet upwards; but it was told me, that nevertheless they seem to themselves erect upon their feet; which case may be compared to that of the antipodes. From these documents of experience it may appear, that the three degrees of the natural mind which in its form and image is hell, are opposite to the three degrees of the spiritual mind which in its form and image is heaven.

276. IV. *That the natural Mind which is Hell, is in all Opposition to the spiritual Mind, which is Heaven.* When loves are opposite, then all things which are of perception become opposite, for from love, which constitutes the very life of man, all other things flow, as rivers from their source: those things which are not grounded in the love, separate themselves in the natural mind from the things which are grounded therein, the latter things being in the middle, and the rest at the sides: these last, if they be truths of the church from the Word, are removed from the middle to a

greater distance at the sides, and at length are exterminated, and in this case the man, or the natural mind, perceives evil as good, and sees what is false as truth, and *vice versa*: hence it is, that he thinks malice is wisdom, insanity intelligence, cunning prudence, evil arts ingenuity; and in this case also he sets at nought the divine and celestial things appertaining to the church and to worship, and exalts things corporeal and worldly to the highest place: thus he inverts the state of his life, so that what appertains to the head he makes to appertain to the sole of the foot, and tramples on it; and what appertains to the sole of the foot he makes to appertain to the head: thus man, from being alive, becomes dead; he is said to be alive whose mind is a heaven, and he to be dead whose mind is a hell.

277. THAT ALL THE THINGS, WHICH ARE OF THE THREE DEGREES OF THE NATURAL MIND, ARE INCLUDED IN WORKS, WHICH ARE PERFORMED BY ACTS OF THE BODY. By the science of degrees, which is delivered in this part, this arcanum is made manifest, viz. that all things of the mind, or of the will and understanding of man, are included in his actions, or in his works, just as things visible and invisible are in a seed, in a fruit, or in an egg. Actions or works themselves appear no otherwise than as they are in their externals, but nevertheless in their internals there are things innumerable, for there are the powers of the moving fibres of the whole body which concur, and there are all things of the mind which excite and determine those powers, which are of three degrees, as hath been shown above: and whereas there are all things of the mind, there are all things of the will, or all the affections of a man's love, which constitute the first degree; there are all things of his understanding, or all the thoughts of his perception, which constitute the second degree; and there are all things of his memory, or all the ideas of his thought which is next to speech, taken from thence, which compose

the third degree: from these things determined to action works exist, in which, when they are seen in their external form, the prior things are not seen, which nevertheless are actually in them. That the ultimate is the complex, continent and basis of things prior, may be seen above, n. 209 to 216; and that the degrees of altitude in their ultimate are in their fullness, n. 217 to 221.

278. The reason why acts of the body, viewed by the eye, appear so simple and uniform, like seeds, fruits, and eggs, in their external form, and like nuts and almonds in their shells, and yet contain in themselves all the prior principles from which they exist, is, because every ultimate hath a covering, and is thereby distinct from its prior principles: for each degree is inclosed in a covering, and is thereby distinct from each other; wherefore the things which are of the first degree are not known from the second degree, neither are the things which are of this last known by the third: as for example: the love of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree of the mind, but by a certain delight of the thought of a thing; neither is the first degree, which, as was said, is the love of the will, known in the science of the memory, which is the third degree, but by a certain pleasure in knowing and speaking. From hence it follows, that a work, which is an act of the body, includes all those principles, although, in its external form, it appears simple as one.

279. This is confirmed by this circumstance, that the angels who are with man perceive severally the things which are from the mind in an act, the spiritual angels the things which are therein from the understanding, and the celestial angels the things which are therein from the will: this seems a paradox, but still it is true. It is however to be noted, that the things of the mind, appertaining to the subject proposed or present, are in the middle, and the rest around

them according to their affinities. The angels say, that from a single work it is perceived of what quality a man is, but in a various similitude of his love, according to its determinations to the affections and thence to the thoughts. In a word, every act or every work of a spiritual man is to the angels as a delicious fruit, useful and beautiful, which, when laid open and eaten, is grateful for its flavour, use, and delight. That the angels have such a perception of the actions, and works of man, may also be seen above, n. 220.

280. It is the same with the speech of a man: the angels from the sound of the voice know a man's love, from the articulation of the sound his wisdom, and from the sense of the words his science; and moreover they say, that these three are in every expression, because an expression is as a conclusion, for there are in it sound, articulation, and sense. It was told me by the angels of the third heaven, that from every word of a person speaking in a series, they perceive the general state of his mind, and also some particular states. That in every expression in the Word there is a spiritual meaning, which is of divine wisdom, and a celestial meaning, which is of divine love, and that these are perceived by the angels when the Word is read devoutly by man, hath been abundantly shown in *the Doctrine of the New Jerusalem concerning the Sacred Scripture*.

281. Hence this conclusion follows, that in the works of a man whose natural mind descends by three degrees into hell, there are all his evils and falses of evil; and that in the works of a man whose natural mind ascends into heaven, there are all his goods and truths; and that both the former and the latter are perceived by the angels from the bare speech and the bare action of the man. Hence it is, that it is said in the Word, that a man is to be judged according to his works, and that he is to give an account of his words.

ANGELIC WISDOM
CONCERNING THE
DIVINE LOVE.

PART IV.

282. **T**HAT THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS IN IT FROM HIMSELF, AND NOT FROM NOTHING. It is known throughout the world, and acknowledged by every wise man from an interior perception, that there is one God, who is the Creator of the universe; and it is known from the Word, that God the Creator of the universe is called *JEHOVAH*, by virtue of His esse [or being], because He alone is: that the Lord from eternity is that Jehovah, is demonstrated at large from the Word in the *Doctrine of the New Jerusalem concerning the Lord*. Jehovah is called the Lord from eternity, because Jehovah assumed the human [nature] that He might save men from hell; and then He commanded His disciples to call Him Lord: wherefore in the New Testament Jehovah is called the Lord; as may appear from the following passages: “Thou shalt love *Jehovah thy God* with all thy heart and with all thy soul,” Deut. vi. 5; which in the New Testament is thus expressed, “Thou shalt love *the Lord thy God* with all thy heart and “with all thy soul,” Matth. xxii. 35. The case is the same in other passages taken from the Old Testament in the Evangelists.

283. Every one who thinks from clear reason, sees that the universe was not created out of nothing, because he sees that it is impossible for any thing to be made out of nothing, for nothing is nothing, and to make any thing out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from the divine wisdom: and whatever is not from the divine wisdom, is not from the divine omnipotence. Every one who thinks from clear reason, sees also that all things were created out of a substance which is a substance in itself, for this is the real esse [or principle of being] from which all things that are can exist: and forasmuch as God alone is substance in itself, and thence the real esse itself, it is evident that the existence of all things is from no other source. This many have seen, inasmuch as reason gives to see it; but they durst not confirm it, fearing lest thereby they might come to think, that the created universe is God because it is from God, or that nature exists from itself, and thus that its inmost principle is what is called God: hence it is, that although many have seen, that the existence of all things is from no other source than from God and from His esse, nevertheless they durst not proceed beyond the first thought on the subject, lest they should perplex their understanding in a Gordian knot, as it is called, from whence they might not afterwards be able to extricate it: the reason why they might not be able to extricate the understanding, is, because they thought of God, and of the creation of the universe by God, from time and space, which are proper to nature, and no one can from nature perceive God and the creation of the universe, but every one, whose understanding is in any degree of interior light, can perceive nature and its creation from God, because God is not in time and space: that the Divine is not in space, may be seen above, n. 7 to 10: that the Divine fills all spaces of the universe without space, n. 69 to 72: and that the Divine is in all time without time,

n. 72 to 76. In what follows it will be seen, that although God created the universe and all things therein from Himself, still there is not any thing at all in the created universe, which is God; other things will also be shewn, which will place this matter in its proper light.

284. *Part the first* of this Work treats of God, that He is divine love and divine wisdom, and that He is life, also that He is a substance and form which is the real and sole esse. *Part the second* treats of the spiritual sun and its world, and of the natural sun and its world; and that by both suns the universe with all things therein was created from God. *Part the third* treats of the degrees in which all and every thing is that is created. This *fourth part* will now treat of the creation of the universe from God. The reason why these subjects are treated of, is, because the angels have lamented before the Lord, that when they look into the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature, whereupon their wisdom might rest.

285. THAT THE LORD FROM ETERNITY OR JEHOVAH COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THEREIN, IF HE HAD NOT BEEN A MAN. They who have a natural corporeal idea of God as a Man, cannot at all comprehend, how God as a Man could create the universe and all things therein; for they think with themselves, how can God as a Man wander through the universe from space to space and create; or how can He from His place speak the word, and, when it is said, creation ensue? such things fall into the ideas, when it is said that God is a Man, with those who think of God-Man as they do of a man of the world, and who think of God from nature, and the things proper to nature, which are time and space; but they who think of God-Man, not from their ideas of a man of the world, and not from nature and the space and time thereof, clearly perceive that the universe could not have

been created, if God was not a Man. Give your thought into the angelic idea concerning God as being a Man, and remove as much as you can the idea of space, and in thought you will come near to the truth. Certain of the learned even perceive that spirits and angels are not in space, because they perceive what is spiritual without space; for it is like thought, which although it is in man, still man can thereby be as it were present elsewhere, in any place even the most remote. Such is the state of spirits and angels, who are men also as to their bodies; they appear in the place where their thought is, because spaces and distances in the spiritual world are appearances, and act as one with their thought from affection. From these considerations it may be evident, that God, who appears far above the spiritual world as a sun, to whom there cannot be any appearance of space, is not to be thought of from space; and that in this case it may be comprehended, that He created the universe not from nothing, but from Himself; also that neither can His Human Body be thought great or small, or of any stature, because this also is of space; and hence that in first principles and ultimates, and in the greatest and least things, He is the same; and moreover, that the Human [essence or principle] is the inmost in every created thing, but without space. That the Divine in the greatest and least things is the same, may be seen above, n. 77 to 82: and that the Divine fills all spaces without space, n. 69 to 72; and forasmuch as the Divine is not in space, neither is it continuous, as the inmost principle of nature is.

286. That God could not have created the universe and all things therein if He was not a Man, may be very clearly comprehended by an intelligent person from this consideration, that he cannot deny in himself, but that in God there is love and wisdom, that there is mercy and clemency, that there is goodness and truth itself, because they are from Him; and forasmuch as he cannot deny that these things

are in God, neither can he deny that God is a Man; for no one of them can exist abstractedly from man, for man is their subject, and to separate them from their subject is to say that they do not exist. Think of wisdom, and place it without man, and then let me ask, is it any thing? Can you conceive of it as of some ætherial principle, or, as of some principle of fire? You cannot, unless possibly as existing in those principles; and if in them, it must then be wisdom in a form, such as man hath; yea, it must be in every form of man's, not one must be wanting in order that wisdom may be in it: in a word, the form of wisdom is man; and forasmuch as man is the form of wisdom, he is also the form of love, mercy, clemency, good, and truth, because these act as one with wisdom. That love and wisdom cannot exist but in a form, may be seen above, n. 40 to 43.

287. That love and wisdom are man, may also appear from the angels of heaven, who, in proportion as they are principled in love and wisdom, in the same proportion are they, in beauty, men. The same may appear from this consideration, that in the Word it is said of Adam, "that he was created into the likeness and image of God," Genesis i. 26, because he was created into the form of love and wisdom. Every man of the earth is born in a human form as to his body; the reason is, because his spirit, which is also called his soul, is a man; and it is a man, because it is receptive of love and wisdom from the Lord; and as far as the spirit or soul of a man receives, so far does he become a man after the death of the material body, and as far as he does not receive, so far he becomes a monster, which partakes something of man from the faculty of receiving.

288. Forasmuch as God is a Man, therefore the universal angelic heaven in its complex resembles one man; and it is divided into regions and provinces according to the members, viscera, and organs of a man; for there are societies of heaven which constitute the province of all parts of the brain, n. 119 to 124; 125 to 128: that the angels constantly turn

and of all the organs of the face, also of all the viscera of the body, and these provinces are distinct from each other, just as those organs are in man; the angels know also in what province of man they are. The universal heaven is in this form, because God is a Man; and God is heaven, because the angels, who constitute heaven, are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all parts of man, is shown in the *Arcana Cœlestia* at the end of several chapters.

289. From these considerations may be seen the emptiness of ideas with those who think of God otherwise than as of a Man, and of the divine attributes otherwise than as being in God as a Man, because when separated from man they are mere imaginary entities. That God is very Man, from whom every man is a man according to the reception of love and wisdom, may be seen above, n. 11, 12, 13: the same is here confirmed on account of what follows, that the creation of the universe may be perceived as being produced by God because He is Man.

290. THAT THE LORD FROM ETERNITY OR JEHOVAH PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM IT CREATED THE UNIVERSE, AND ALL THINGS THEREIN. The sun of the spiritual world was treated of in Part the second of this work, and there it was shown, that the divine love and the divine wisdom appear in the spiritual world as a sun, n. 83 to 88: that from that sun proceeds spiritual heat and spiritual light, n. 89 to 92: that that sun is not God, but that it is a proceeding [or emanation,] from the divine love and the divine wisdom of God-Man, and in like manner the heat and light from that sun, n. 93 to 98: that the sun of the spiritual world is in a middle altitude, and appears distant from the angels as the sun of the natural world from men, n. 103 to 107: that in the spiritual world the east is where the Lord appears as a sun, and that the other quarters are determined thereby,

their faces to the Lord as the sun, n. 129 to 134, 135 to 139: that the Lord created the universe, and all things therein, by means of that sun, which is the proximate proceeding of the divine love and the divine wisdom, n. 151 to 156: that the sun of the natural world is pure fire, and that consequently nature, which derives its origin from that sun, is void of life; and that the sun of the natural world was created that the work of creation might be concluded and bounded, n. 157 to 162: that without two suns, the one living and the other void of life, there can be no creation, n. 163 to 166.

291. It was further shewn in Part the second, that that sun is not the Lord, but that it is a proceeding [an emanation which proceeds] from His divine love and divine wisdom. It is called a proceeding, because that sun is produced from the divine love and the divine wisdom, which in themselves are substance and form, and by this the Divine proceeds. But forasmuch as human reason is such that it does not acquiesce unless it sees a thing from its cause, consequently unless it also perceives how, in this instance, the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is produced, therefore concerning this also something shall be said. On this subject I have had much conversation with the angels, who said, that they perceive this clearly in their spiritual light, but that it was difficult for them to exhibit it to man in his natural light, because there is such a difference between these two kinds of light and the thoughts thence proceeding: they said, however, that this case of the spiritual sun is similar to that of the sphere of affections and thence of thoughts which surrounds every angel, whereby his presence is effected far and near; and that this ambient sphere is not the angel himself, but that it is from all and every thing of his body, from which substances continually emanate like a flowing stream, and what emanates surrounds him, and that these substances being contiguous to his body, and continually actuated by the two

fountains of the motion of his life, the heart and lungs, excite the atmospheres to activity, and thereby produce a perception as of his presence in others; and therefore that there is not another sphere of affections, and thence of thoughts, although it is so called, which goes out from him, and is continued, because the affections are the mere states of the forms of the mind in him. They said moreover, that there is such a sphere about every angel, because it is about the Lord, and that that sphere about the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world.

292. It hath often been given to perceive that there is such a sphere about each angel and spirit, and also a common sphere about several in a society, and it hath also been given me to see it under various appearances, in heaven sometimes under the appearance of attenuated flame, in hell under the appearance of gross fire; and sometimes in heaven under the appearance of a thin and white cloud, and in hell under the appearance of a thick and black fog; and it hath also been given to perceive those spheres under various species of odours and stench: from which I was confirmed, that there is diffused around every one in heaven, and every one in hell, a sphere consisting of substances resolved and separated from their bodies.

293. It was also perceived that a sphere diffuses itself, not only from angels and spirits, but also from all and every thing which appears in the spiritual world, as from trees and their fruits, from shrubs and their flowers, from herbs and from grasses, yea from earths and from every thing belonging to them; from which it was evident, that this circumstance is universal as well in things living as void of life, that every individual thing is surrounded by somewhat similar to that which is within it, and that this continually exhales from it. That the case is similar in the natural world, is known from the experience of many of the learned; as that a stream of effluvia constantly flows from a man, also from

every animal, and likewise from trees, fruits, shrubs, flowers, yea from metals and stones. This is derived to the natural world from the spiritual world, and to the spiritual world from the Divine.

294. Forasmuch as the things which constitute the sun of the spiritual world, are from the Lord, and not the Lord, therefore they are not life in itself, but are void of life in itself; in like manner as the things which exhale from an angel or a man, and constitute the spheres about them, are not the angel or the man, but are from them, void of their life; which no otherwise make one with the angel or man, than in that they accord with them, being derived from the forms of their body, which were the forms of their life in them. This is an arcanum, which the angels by their spiritual ideas can see in thought, and also express in speech, but not men by their natural ideas; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many: the reason is, because they differ according to the degrees of altitude, which were treated of in Part the third.

295. That there is such a difference between the thoughts of angels and men, was made known to me by this experience: they were told to think of something spiritually, and afterwards to tell me what they thought of; when this was done and they would have told me, they could not, saying that they could not express themselves: it was the same with their spiritual speech, and the same with their spiritual writing; there was not any word of spiritual speech, which was like a word of natural speech, nor any thing of spiritual writing like natural writing, except the letters, each of which contained a distinct sense. But what is wonderful, they said, that they seemed to themselves to think, speak, and write, in their spiritual state, in the same manner as a man does in his natural state, when nevertheless there is

nothing similar: from which circumstance it was evident, that natural and spiritual differ according to degrees of altitude, and that they have no communication with each other but by correspondences.

296. THAT THERE ARE THREE THINGS IN THE LORD, WHICH ARE THE LORD, THE DIVINE OF LOVE THE DIVINE OF WISDOM, AND THE DIVINE OF USE, AND THAT THESE THREE ARE PRESENTED IN APPEARANCE OUT OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY THE ATMOSPHERE, WHICH IS THEIR CONTINENT. That from the sun of the spiritual world there proceeds heat and light, and that the heat proceedeth from the divine love of the Lord and the light from His divine wisdom, may be seen above, n. 89 to 92, 99 to 102, 146 to 150. Here now it shall be shown, that the third principle which proceeds from the sun in that world is the atmosphere, which is the continent of heat and light, and that this atmosphere proceeds from the Divine of the Lord which is called use.

297. Every one, who thinks in any illustration, may see, that love has for its end and intends use, and that it produces use by wisdom; for love from itself cannot produce any use, but by means of wisdom; yea, what is love, unless there be something which is loved? this something is use: and forasmuch as use is that which is loved, and it is produced by wisdom, it follows that use is the continent of wisdom and love. That these three, love, wisdom, and use, follow in order according to the degrees of altitude, and that the ultimate degree is the complex, continent and basis of the prior degrees, was shown, n. 209 to 216, and elsewhere. Hence it may appear, that these three, the Divine of love, the Divine of wisdom, and the Divine of use, are in the Lord, and that in their essence they are the Lord.

298. That man considered as to his exteriors and his interiors is a form of all uses, and that all the uses in the created universe correspond to those uses, will be fully demonstrated in what follows: suffice it here barely to mention it, in order that it may be known, that God as a Man is the essential form of all uses, from whence all the uses in the created universe derive their origin; and thus that the created universe, viewed as to its uses, is an image of Him. Those things are called uses which are from God-Man, that is, from the Lord, by creation in order; but those things are not called uses which are from man's proprium, for that is hell, and they are contrary to order.

299. Now forasmuch as these three, love, wisdom, and use, are in the Lord, and are the Lord, and forasmuch as the Lord is every where, for He is omnipresent; and forasmuch as the Lord cannot show Himself present, or communicate His presence, to any angel or man, such as He is in Himself, and such as He is in His own sun, therefore He presents Himself by such things as can be received, and He presents Himself as to love by heat, as to wisdom by light, and as to use by the atmosphere. The reason why the Lord presents Himself as to use by the atmosphere, is, because the atmosphere is the continent of heat and light, as use is the continent of love and wisdom: for the light and heat which proceed from the divine sun cannot proceed in nothing, consequently not in a vacuum, but in some continent which is their subject; and this continent we call the atmosphere, which surrounds the sun, and receives him in its bosom, and conveys him to the heavens where angels dwell, and thence to the world the dwelling of men, and thus exhibits the presence of the Lord every where.

300. That in the spiritual world there are atmospheres as well as in the natural world, was shown above, n. 173 to 178, 179 to 183; and it was said, that the atmospheres of the spiritual world are spiritual, and the atmospheres of the

natural world are natural: now from the origin of the spiritual atmosphere proximately surrounding the spiritual sun, it may appear, that every part of it is in its essence such as the sun is in its essence. That this is the case, the angels, by their spiritual ideas which are without space, prove from this consideration, that there is one only substance from which all things are, and that the sun of the spiritual world is that substance; and forasmuch as the Divine is not in space, and forasmuch as in the greatest and least things it is the same, that so in like manner is that sun, which is what proximately proceedeth from God-Man: and moreover, that that only substance, which is the sun, proceeding by means of the atmospheres according to degrees of continuity or of latitude, and at the same time according to discrete degrees or degrees of altitude, produces the varieties of all things in the created universe. The angels said, that these things, unless spaces be removed from the ideas, can in no degree be comprehended; and that if they are not removed, it is impossible but appearances must induce fallacies; which nevertheless cannot be induced, when it is thought that God is the real esse from which all things are.

301. Moreover from the ideas of the angels, which are without space, it manifestly appears, that in the created universe nothing lives, except God-Man alone, that is, the Lord, and that nothing is moved but by life from Him; and that nothing exists but by the sun from Him; therefore it is a truth, that in God we live, move, and are.

302. THAT THE ATMOSPHERES, WHICH ARE THREE IN BOTH WORLDS, THE SPIRITUAL AND THE NATURAL, IN THEIR ULTIMATES CLOSE IN SUBSTANCES AND MATTERS, SUCH AS THERE ARE IN THE EARTHS. That there are three atmospheres in both worlds, the spiritual and the natural, which are distinct from each other according to degrees of altitude, and which in descending decrease according to degrees of latitude, was shown in Part the

Third, n. 173 to 176 ; and forasmuch as the atmospheres in descending decrease, it follows that they become continually more compressed and more inert, and at length in their ultimates so compressed and so inert, that they are no longer atmospheres, but substances at rest, and in the natural world fixed, such as there are in the earths, and which are called matter. From which origin of substances and matters it follows, *First*, that those substances and matters are also of three degrees ; *Secondly*, that they are contained in their mutual connexion by the ambient atmospheres ; *Thirdly*, that they are accommodated to produce all uses in their forms.

303. That substances or matters, such as are in the earths, were produced from the sun by its atmospheres, who doth not affirm, who thinks that there are perpetual intermediations from the first [principle] to the last ; and that nothing can exist but from somewhat prior to itself, and at length from the first : and the first is the sun of the spiritual world, and the first of that sun is God-Man, or the Lord. Now forasmuch as the atmospheres are those prior principles by which that sun presents itself in the last principles, and forasmuch as those prior principles continually decrease in activity and expansion even to the last, it follows, that when their activity and expansion ceases in ultimates, they become substances and matters such as are in the earths ; which retain from the atmospheres, from which they had their origin, an effort and endeavour to produce uses. They who do not establish the creation of the universe and all things therein by continual intermediations from the first [principle], cannot but construct hypotheses unconnected and disjointed from their causes, which, when examined by a mind which looks interiorly into things, appear not like houses, but like a heap of rubbish.

304. From this universal origin of all things in the created universe, all the particulars therein derive this similarity,

that they proceed from their first principle to their ultimates, which are respectively in a state of rest, in order that they may close and subsist: thus, in the human body, the fibres proceed from their first forms till they become tendons; also fibres with vessels proceed from their first forms till they become cartilages and bones; upon which they may rest and subsist. Forasmuch as there is such a progression of the fibres and vessels in a man from first principles to ultimates, therefore there is a similar progression of their states; their states are sensations, thoughts, and affections; these also, from their first principles, where they are in the light, pervade to their ultimates, where they are in obscurity; or from their first principles, where they are in heat, to their ultimates, where they are not in heat: and forasmuch as there is such a progression of these, there is also such a progression of love and of all things appertaining thereto, and of wisdom and of all things appertaining thereto; in a word, there is such a progression of all things in the created universe: this is the same with what was demonstrated above, n. 222 to 229, that there are degrees of two kinds in the greatest and least of all created things. The reason why there are also degrees of both kinds in the least of all things, is, because the spiritual sun is the only substance from which all things are, according to the spiritual ideas of the angels, n. 300.

305. THAT IN THE SUBSTANCES AND MATTERS, OF WHICH EARTHS CONSIST, THERE IS NOTHING OF THE DIVINE IN ITSELF, BUT THAT STILL THEY ARE FROM THE DIVINE IN ITSELF. From the origin of earths, treated of in the preceding article, it may appear, that in their substances and matters there is nothing of the Divine in itself, but that they are deprived of all that is divine in itself; for they are, as was said, the ends and terminations of the atmospheres, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still,

they have brought with them, by continuation from the substance of the spiritual sun, that which was there from the Divine, which, as was said above, n. 291 to 298, was a sphere surrounding God-Man or the Lord: from this sphere, by continuation from the sun, proceeded, by means of the atmospheres, the substances and matters of which the earths consist.

306. The origin of the earths from the spiritual sun by means of the atmospheres, cannot be otherwise described by words flowing from natural ideas, but it can by words flowing from spiritual ideas, because the latter are without space; and forasmuch as they are without space, they do not fall into any words of natural language. That spiritual thought, speech, and writing, differ so much from natural thought, speech, and writing, that they have not any thing in common with each other, and communicate only by correspondences, may be seen above, n. 295: therefore it is enough that the origin of earths may in some manner be perceived naturally.

307. THAT ALL USES, WHICH ARE THE ENDS OF CREATION, ARE IN FORMS, AND THAT THEY RECEIVE THEIR FORMS FROM SUBSTANCES AND MATTERS, SUCH AS ARE IN THE EARTHS. All the things which have hitherto been spoken of, as the sun, the atmospheres, and earths, are only means for ends; the ends of creation are the things which are produced from the Lord as a sun, by means of the atmospheres, from the earths, and these ends are called uses; and these are, in their extent, all things of the vegetable kingdom, and all things of the animal kingdom, and at length the human race, and from the human race the angelic heaven. These are called uses, because they are recipients of the divine love and the divine wisdom, also because they look to God the Creator from whom they are, and thereby join Him to His great work, and by conjunction cause themselves to subsist from Him.

as they existed : it is said that they look to God the Creator from whom they are, and join Him to His great work, but this is spoken from appearance, for it is meant that God the Creator causeth them to look to Him, and join themselves to Him as it were from themselves; but how they look to God, and thereby join themselves to Him, will be shewn in what follows. On these subjects something hath before been said, where it was shewn, that the divine love and the divine wisdom cannot otherwise than be and exist in others created from itself, n. 47 to 51 : that all things in the created universe are recipients of the divine love and the divine wisdom, n. 54 to 60 : that the uses of all things which are created ascend by degrees to man, and by man to God the Creator from whom they are, n. 65 to 68.

308. That the ends of the creation are uses, who doth not clearly see, when he thinks, that from God the Creator nothing else can exist, and therefore nothing else can be created, but use : and in order to its being use, that it must be for others ; and that use for a man's self is also for others, inasmuch as use for himself is to the intent that he may be in a state to be of use to others. He who thinks this, can also think, that use, which is use, cannot exist from man, but with man from Him from whom all which exists is use, thus from the Lord.

309. But forasmuch as the forms of uses are here to be considered, they shall be treated of in the following order. I. That in earths there is an endeavour to produce uses in forms, or forms of uses. II. That in all forms of uses there is a certain image of the universal creation. III. That in all forms of uses there is a certain image of man. IV. That in all forms of uses there is a certain image of what is infinite and eternal.

310. I. *That in earths there is an endeavour to produce uses in forms, or forms of uses.* That in earths there is such an endeavour, is evident from their origin, in that the substan-

ces and matters of which the earths consist are the ends and terminations of the atmospheres which proceed as uses from the spiritual sun, as may be seen above, n. 305, 306; and forasmuch as the substances and matters of which the earths consist are from that origin, and their accumulations are contained in their connection by the circumpressure of the atmospheres, it follows that they have thence a perpetual endeavour to produce forms of uses: the quality itself of being able to produce them they derive from their origin, which is, that they are the ultimates of the atmospheres, with which therefore they accord. It is said that that endeavour and that quality are in earths, but it is meant that they are in those substances and matters of which earths consist, whether they be in earths, or exhaled from earths in the atmospheres: that the atmospheres are full of such substances is well known. That there is such an endeavour and such a quality in the substances and matters of earths, manifestly appears from this consideration, that seeds of all kinds, being opened to their inmost parts by means of heat, are impregnated by very subtile substances, which cannot but be from a spiritual origin, and thereby in power of conjoining themselves to use, whence their prolific quality, and then by conjunction with matters from a natural origin, produce forms of uses, and afterwards send them forth as it were from the womb, that they may also come into the light, and so germinate and grow. This endeavour is afterwards continual from the earth by the root to the ultimates, and from the ultimates to the first principles, in which the use itself is in its origin: thus do uses pass into forms: and forms derived from use, which is as it were the soul in their progression from first principles to ultimates, and from ultimates to first principles, receive this property, that all and each of them is of some use: it is said that use is as it were the soul, because its form is as it were the body. That there is still a more interior endeavour, which is an

endeavour to produce uses by egerminations for the animal kingdom, also follows of consequence, for animals of all kinds are nourished thereby. That there is also an inmost endeavour in them, which is an endeavour to furnish use to mankind, likewise follows, as is manifest from these considerations, 1. that they are ultimates, and in ultimates all things prior exist in their order, according to what hath been shown above in divers places: 2. that there are degrees of both kinds in the greatest and least of all things, as was shown above, n. 222 to 229, which is true in respect to the above endeavour: 3. that all uses are produced from the Lord out of ultimates, wherefore the endeavour towards uses must be in ultimates.

311. But still all these endeavours are not living, for they are endeavours of the ultimate powers of life, in which powers, by virtue of the life from whence they are derived, there is at length an effort to return to their origin by means offered: the atmospheres in their ultimates become such powers, whereby substances and matters, such as there are in earths, are actuated into forms, and contained in forms as well within as without. But the time would fail to demonstrate this matter more at large, the subject being so extensive.

312. The first production from those earths, when they were still recent, and in their simplicity, was the production of seeds; the first endeavour in them could not be any other.

313. II. *That in all Forms of Uses there is a certain Image of Creation.* Forms of uses are of three kinds; forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they do not appear to the sight; the first forms are the substances and matters of which earths consist in their least principles; the second forms are aggregates from them

which are of infinite variety; the third forms are from vegetables decayed to dust, and from dead animals; and from continual evaporations and exhalations from them, which add themselves to earths, and constitute their ground [or soil]. These forms of the three degrees of the mineral kingdom exhibit an image of creation in this, that being actuated by the atmospheres and their heat and light, they produce uses in forms, which were the ends of creation. This image of creation lies concealed in their endeavours, of which above, n. 310.

314. In the forms of uses of the vegetable kingdom an image of creation appears in this, that they proceed from the first principles to their ultimates, and from their ultimates to their first principles; their first principles are seeds, their ultimates are stems cloathed with bark, and by the bark, which is the ultimate of their stems, they tend to seeds, which, as was said, are their first principles. Their stems covered with barks represent the globe covered with earths, from which the creation and formation of all uses exists. That vegetations are produced by the outer and inner barks and coats, making an effort through the coverings of the roots continued about the stems and branches to the beginnings of fruits, and in like manner through the fruits to seeds, is known to many. An image of creation is extant in the forms of uses in the progression of their formation from their first principles to their ultimates, and from their ultimates to their first principles, in this particular also, that in all their progression there is the end of producing fruits and seeds, which are of use. From what hath been said above it is evident, that the progression of the creation of the universe was from its first principle, which is the Lord clothed with the sun, to its ultimates, which are earths, and from these by uses to their first principle, or the Lord; also that the ends of the whole creation were uses.

315. It is to be observed, that the heat, light, and atmo-

spheres of the natural world conduce nothing to this image of creation, but only the heat, light, and atmospheres of the sun of the spiritual world; these latter carry along with them that image, and clothe it in the forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in a state of expansion, and induce on them matters which fix them; but this not by powers derived from their own sun, which considered in themselves are not powers, but by powers from the spiritual sun, whereby they are perpetually impelled to those things; but they contribute nothing at all towards producing in those things an image of creation; for the image of creation is spiritual: nevertheless that it may appear and perform use in the natural world, and that it may stand fixed and endure, it must be materialized, that is, clothed [*confarta*] with the matters of that world.

316. In the forms of uses of the animal kingdom there is a similar image of creation, as that from seed infused into the womb or ovary a body is formed, which is its ultimate, and this, when it grows up, produces new seed. This progression is similar to the progression of the forms of uses of the vegetable kingdom; seeds are the beginnings, the womb or ovum is as the earth; the state before birth is as the state of seed in the ground while it puts forth its root; the state after birth until the time of prolification is as the germination of a tree to its state of fructification. From this comparison it is evident, that as there is a resemblance of creation in the forms of vegetables, so there is also in the forms of animals, viz. that there is a progression from first principles to ultimates, and from ultimates to first principles. A similar image of creation exists in every thing in man, for there is a similar progression of love by wisdom to use, therefore a similar progression of the will by the understanding to action, and a similar progression of charity by faith to works: the will and the understanding, also charity and faith,

are the first principles, from whence the rest proceed; actions and works are the ultimates; from these by the delights of uses there is a return to their first principles, which, as was said, are the will and the understanding, or charity and faith: that the return is effected by the delights of uses, evidently appears from the delights perceived in actions and works, which are of any ones love, in that they flow back to the first principles of love from whence they are derived, and that thereby there is conjunction: the delights of actions and works are what are called the delights of use. A similar progression from first principles to ultimates, and from ultimates to first principles, exists in the most purely organic forms of the affections and thoughts in man: in his brains these forms are star-like as it were, which are called cineritious substances; from them proceed fibres through the medullary substance by the cervix into the body, which continue to the ultimates there, and from the ultimates return to their first principles; the return of the fibres to their first principles is effected by the blood vessels. There is a similar progression of all the affections and thoughts, which are the changes and variations of the state of those forms and substances: for the fibres proceeding from those forms or substances are comparatively as the atmospheres from the spiritual sun, which are continents of heat and light; and acts from the body are like the things which are produced from earths by the atmospheres, the delights of whose uses return to the origin from whence they are derived. But that there is such a progression of these things, and that in this progression there is an image of creation, is difficult to be comprehended fully by the understanding, because thousands and myriads of powers operating in an act appear as one, and because the delights of uses do not present ideas in the thoughts, but only affect without any distinct perception. On this subject see what hath been said and shewn before, viz. that the uses of all things which are created ascend by

degrees of altitude to man, and by man to God the Creator from whom they are, n. 65 to 68: and that the end of creation exists in ultimates, which is, that all things may return to the Creator, and that conjunction may be effected, n. 167 to 172. But these things will appear in a still clearer light in the following Part, where the correspondence of the will and the understanding with the heart and lungs will be treated of.

317. III. *That in all the Forms of Uses there is a certain Image of Man*, was shewn above, n. 61 to 64. That all uses from first principles to ultimates, and from ultimates to first principles, have relation to all things of man, and correspondence with them, and therefore that man is in a certain image a universe, and, *vice versa*, that the universe, viewed as to use, is in its image a man, will be seen in the following article.

318. IV. *That in all Forms of Uses there is a certain Image of what is infinite and eternal.* The image of infinite in these forms appears from an endeavour and power of filling the spaces of the whole world, and also of many worlds, *ad infinitum*: for from one seed is produced a tree, shrub, or plant, which fills its space; from each tree, shrub, or plant, are produced seeds, from some several thousands, which, being sown and germinating, fill their spaces; and if from each seed of theirs so many new productions were to exist again and again, in a course of years the whole world would be filled; and if their productions were still to be continued, many worlds would be filled; and this *ad infinitum*: compute a thousand from one seed, and multiply thousands into tens of thousands, twenties of thousands, and hundreds of thousands, and you will see. The image of eternal is also similar in these forms, seeds being propagated from year to year, and their propagations never ceasing; they have not ceased hitherto from the creation of the world, nor will they cease to eternity. These two are manifest proofs

and signs, which testify, that all things in the universe were created by a God infinite and eternal. Besides these images of infinite and eternal, there is moreover an image of infinite and eternal in varieties, in that there can never exist a substance, state or thing in the created universe, the same with another: neither in the atmospheres, nor in the earths, nor in the forms produced from them, consequently neither in any of the things which fill the universe, can any thing which is the same with another be produced to eternity: this is manifestly seen in the variety of the faces of all men, in that there doth not exist any one which is the same with another in the whole world, neither can exist to all eternity; consequently not a mind which is the same, the type of which is the face.

319. THAT ALL THINGS OF THE CREATED UNIVERSE, VIEWED FROM THEIR USES, REPRESENT MAN IN AN IMAGE; AND THAT THIS TESTIFIES THAT GOD IS A MAN. Man was called a microcosm by the ancients, in consequence of his resembling the macrocosm, which is the universe in its whole complex: but at this day it is not known from what ground man was so called by the ancients, for there appears in him nothing more of the universe, or macrocosm, than that from its animal kingdom, and its vegetable kingdom, he is nourished and lives as to his body, and that by its heat he is kept in a state of living, sees by its light, and by its atmospheres hears and breathes: these circumstances, however, do not cause man to be a microcosm, like as the universe with all things therein is a macrocosm. But the reason why the ancients called man a microcosm, or little universe, was grounded in the science of correspondences, in which the most ancient people were principled, and in their communication with the angels of heaven; for the angels of heaven know, from the visible things about them, that all things in the universe, viewed as to their uses, represent man in an image.

320. But that man is a microcosm, or little universe, by reason that the created universe, viewed as to its uses, is in its image a man, cannot enter into the thought, and thence into the knowledge, of any one, but from the idea of the universe as seen in the spiritual world; wherefore this cannot be confirmed but by information from an angel who is in the spiritual world, or by some one to whom it hath been given to be in that world, and to see the things which are there; forasmuch as this hath been given to me, I can, from what I have seen there, reveal this arcanum.

321. It is to be understood, that the spiritual world in its external appearance is altogether similar to the natural world: there appear there lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, as in the natural world, consequently all things which are of the mineral kingdom: there appear, also, paradises, gardens, groves, woods, in which there are trees and shrubs of all kinds with fruits and seeds, also plants, flowers, herbs, and grasses, consequently all things which are of the vegetable kingdom; there appear animals, birds and fishes of all kinds, consequently all things which are of the animal kingdom: man there is an angel and a spirit. This is premised in order that it may be known, that the universal spiritual world is altogether similar to the universal natural world, only with this difference, that the things which are there are not fixed and stationary as the things which are in the natural world, because in the spiritual world there is not any thing natural, but every thing is spiritual.

322. That the universe of that world represents in its image a man, may appear manifestly from this consideration, that all the things just mentioned, n. 321, appear to the life, and exist about an angel, and about angelic societies, as things produced or created from them; they remain also about them, and do not recede: that they are as things produced or created from them is evident from this circumstance,

that when an angel goes away, or when a society departs to some other place, they no longer appear; also when other angels come in their place, that the face of all things about them is changed, the paradises are changed, as to their trees and fruits, the gardens are changed as to their roses and seeds, also the fields as to their herbs and grasses, and the kinds of animals and birds are likewise changed. The reason why such things exist, and why they are so changed, is, because they all exist according to the affections of the angels, and the thoughts thence derived, for they are correspondences, and forasmuch as the things which correspond make one with him to whom they correspond, therefore they are an image representative of him. The image itself doth not appear, when these are all seen in their forms, but it appears when they are seen in their uses: it hath been given to see, that the angels, when their eyes have been opened by the Lord, and they have seen these things from the correspondence of uses, have known and seen themselves in them.

323. Now forasmuch as the things which exist about the angels according to their affections and thoughts, represent a kind of universe in this, that there are earths, vegetables, and animals, and these constitute an image representative of the angel, it is evident whence it is, that the ancients called man a microcosm.

324. That this is the case, is abundantly confirmed in the *Arcana Cœlestia*; and also in the work concerning *Heaven and Hell*, and also in many places in the preceding pages, where correspondence was treated of: it is there likewise shown, that there doth not exist any thing in the created universe which hath not correspondence with something of man, not only with his affections and his thoughts thence derived, but also with the organs and viscera of his body, not with them as substances, but with them as uses. Hence it is, that, in the Word, when the church and the man of

the church are treated of, trees are so often mentioned, as olive trees, vines, and cedars, also gardens, groves, and woods, as also beasts of the field, fowls of the air, and fishes of the sea: they are there mentioned because they correspond, and by correspondence make one, as was said; wherefore also the angels, when such things are read by man in the Word, do not perceive them, but instead of them the church, or the men of the church, as to their states.

325. Forasmuch as all things of the universe represent man in an image, therefore Adam, as to wisdom and intelligence, is described, by the garden of Eden, in which were trees of all kinds, and also rivers, precious stones, and gold, likewise animals, to which he gave names; by all which are meant such things as appertained to him, and constituted that which is called man. Nearly the same things are said of Ashur in Ezekiel, chap. xxxi. 3 to 9, by whom is signified the church as to intelligence; and of Tyre, Ezek. xxviii. 12, 23, by which is signified the church as to the knowledges of good and truth.

326. From these considerations then it may appear, that all things in the universe, viewed from their uses, represent man in an image, and that this testifies that God is a Man: for the things abovementioned do not exist about an angelic man from the angel, but from the Lord through the angel; for they exist from the influx of the divine love and divine wisdom of the Lord into the angel, who is a recipient, and there is produced before his eyes, as it were, the creation of a universe: from which they know in heaven that God is a Man, and that the created universe, viewed as to use, is an image of Him.

327. THAT ALL THINGS WHICH ARE CREATED FROM THE LORD, ARE USES; AND THAT THEY ARE USES IN THAT ORDER, DEGREE, AND RESPECT, IN WHICH THEY HAVE RELATION TO MAN, AND BY MAN TO THE LORD FROM WHOM THEY ARE. It was said above on this sub-

ject, that nothing but use can exist from God the Creator, n. 308; that the uses of all things which are created ascend by degrees from ultimates to man, and through man to God the Creator, from whom they proceed, n. 65 to 68; that the end of creation exists in ultimates, which is that all things may return to God the Creator, and that there may be a conjunction, n. 167 to 172; that they are uses so far as they respect the Creator, n. 307; that the Divine cannot but be and exist in others created from itself, n. 47 to 51; that all things of the universe are recipients according to uses, and this according to degrees, n. 38; that the universe, viewed from uses, is an image of God, n. 39; besides other particulars; from which this truth is manifest, that all things which are created from the Lord are uses, and that they are uses in that order, degree, and respect, in which they have relation to man, and by man to the Lord from whom they are. It remains that here some particulars should be mentioned concerning uses.

328. By man, to whom uses have a relation, is understood not only a man, but also a collection of men, and a lesser and greater society, as a commonwealth, kingdom, and empire, as also the greatest society, which is the universal globe, for both the one and the other are man; just as, in the heavens, the universal angelic heaven, before the Lord, is as one man, in like manner each society of heaven, and hence it is that every angel is a man: that this is the case may be seen in the work concerning *Heaven and Hell*, n. 68 to 103. From these considerations it is evident what is meant by man in what follows.

329. From the end of the creation of the universe it may appear what use is; the end of the creation of the universe is, that the angelic heaven may exist; and forasmuch as the angelic heaven is the end, man also, or the human race, is the end, because heaven consists of the human race. Hence it follows, that all things which are created are mediate ends,

and that these are uses in that order, degree, and respect, in which they have relation to man, and by man to the Lord.

330. Forasmuch as the end of creation is the angelic heaven from the human race, consequently the human race itself, therefore all the other things which are created are mediate ends; which, forasmuch as they have relation to man, respect these three things appertaining to him, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord: for man cannot be conjoined to the Lord unless he be spiritual, nor can he be spiritual unless he be rational, neither can he be rational unless his body be in a sound state: these things are like a house, the body is like the foundation, the rational principle is like the superstructure of the house, the spiritual principle is like the things which are in the house, and conjunction with the Lord is like habitation. Hence it is evident in what order, degree, and respect, uses, which are the mediate ends of creation, have relation to man, namely, for the sustaining his body, the perfecting his rational principle, and the receiving a spiritual principle from the Lord.

331. *Uses for the sustaining his body*, have respect to its nourishment, clothing, habitation, recreation and delight, protection, and preservation of state. The uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, as fruits, berries, seeds, pulse, and herbs; also all things of the animal kingdom which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and milk from them; also fowls and fishes of many kinds. The uses created for the clothing of the body are also many things from these two kingdoms: in like manner the uses for habitation, and also for recreation, delight, protection, and preservation of state, which are not enumerated because they are known, and therefore the recital of them would be mere waste of paper. There are indeed many things which are not used by man, but super-

fluity does not take away use, but causeth uses to persist. There existeth also an abuse of uses, but abuse does not take away use, as the falsification of truth does not take away the truth, except in them only who are guilty of it.

332. *Uses for perfecting the rational principle* are all things which teach the things here spoken of, and are called sciences and studies, which have relation to things natural, economic, civil, and moral, which are imbibed either from parents or masters, or from books, or from communication with others, or from one's self by reflections on what is thus imbibed. These perfect the rational principle in proportion as they are in a superior degree of use, and they remain in proportion as they are applied to life. These uses it would be tedious to enumerate, as well by reason of their abundance, as by reason of their various respect to the common good.

333. *Uses for receiving a spiritual principle from the Lord* are all things appertaining to religion and thence to divine worship, consequently which teach the acknowledgement and knowledge of God, and the knowledge and acknowledgement of good and truth, and thereby eternal life; which, in like manner as other instructions, are imbibed from parents, masters, preachings, and books, and especially by applications and exertions of life in conformity thereto; in the christian world by doctrines and preachings from the Word, and by the Word from the Lord. These uses in their extent may be described by things similar to those which describe bodily uses, as by nourishment, clothing, habitation, recreation and delight, protection, and preservation of state, if so be the application be made to the soul, nourishment having respect to the good of love, clothing to the truths of wisdom, habitation to heaven, recreation and delight to felicity of life and heavenly joy, protection against infesting evils, and preservation of state to eternal life. All these are given from the Lord, according to the acknowledgment that all the things which are of the body are also from the Lord,

and that man is only as a servant and steward appointed over the goods of his Lord.

334. That such things are given to man to enjoy the use of, and that they are gratuitous gifts, manifestly appears from the state of the angels in the heavens, who in like manner have a body, a rational and spiritual principle, as men upon earth have: they are nourished gratis, for every day food is given them; they are clothed gratis, because garments are given them; they have habitations gratis, because houses are given them; neither have they any care of all these things, and as far as they are rational-spiritual, so far they have delight, protection, and preservation of state. The difference is, that the angels see that these things are from the Lord, because they are created according to their state of love and wisdom, as was shewn in the preceding article, n. 322, and that men do not see it, because they return yearly, and exist not according to the state of their love and wisdom, but according to their care.

335. Although it is said that they are uses, because through man they have relation to the Lord, still it cannot be said that they are uses from man for the sake of the Lord, but from the Lord for the sake of man, because all uses are infinitely one in the Lord, and none in man except from the Lord, for man cannot do good from himself, but from the Lord, and good is what is called use. The essence of spiritual love is to do good to others, not for the sake of self, but for the sake of others; infinitely more so is the essence of divine love. This is like the love of parents towards their children, who do good to them out of love, not for their own sake, but for the sake of their children, as is manifestly seen in the love of a mother towards her children. It is believed that the Lord, because He is to be adored, worshipped, and glorified, loves adoration, worship, and glory, for His own sake; but He loveth them for the sake of man, because man thereby comes into such a state,

that the Divine can flow in and be perceived, for thereby man removes his proprium which prevents influx and reception : for his proprium, which is the love of self, hardens his heart and shuts it; this is removed by the acknowledgement that from himself nothing is done but evil, and from the Lord nothing but good, hence comes a softening of the heart and humiliation, from which floweth adoration and worship. From these considerations it follows, that the use which the Lord performs to Himself by man, is, that out of love He may be able to do good to man, and because this is His love, reception is the delight of his love. Let not any one therefore believe that the Lord is with those who only adore Him, but that He is with those who do His commandments, consequently who perform uses : with the latter He hath His abode, but not with the former. See also what was said above on this subject, n. 47, 48, 49.

336. THAT EVIL USES WERE NOT CREATED FROM THE LORD, BUT THAT THEY HAD THEIR ORIGIN TOGETHER WITH HELL. All goods which exist in act, are called uses, and all evils which exist in act, are also called uses, but the latter are called evil uses, and the former good uses. Now forasmuch as all goods are from the Lord, and all evils are from hell, it follows, that no other than good uses were created from the Lord, and that evil uses had their origin from hell. By uses, which are treated of in particular in this article, are meant all things which appear upon the earth, as animals of all kinds and vegetables of all kinds : of both the latter and the former, those which furnish use to man are from the Lord, and those which do hurt to man are from hell. In like manner by uses from the Lord are meant all things which perfect the rational principle of man, and cause man to receive a spiritual principle from the Lord ; but by evil uses are meant all things which destroy the rational principle, and prevent man from becoming spiritual. The reason why the things which do hurt

to man are called uses, is, because they are of use to the wicked to do evil, and because they contribute to absorb malignities, thus also they contribute as remedies: use is applied in both senses, in like manner as love, for we speak of good love and evil love, and love calls all that use which is done by itself.

337. That good uses are from the Lord, and that evil uses are from hell, will be shewn in this order. I. What upon earth is meant by evil uses. II. That all things which are evil uses are in hell, and all things which are good uses are in heaven. III. That there is a continual influx from the spiritual world into the natural world. IV. That the influx from hell operates those things which are evil uses in places where there are things corresponding. V. That the ultimate spiritual principle separated from its superior principle operates this. VI. That there are two forms upon which operation is performed by influx, the vegetable form and the animal form. VII. That both these forms receive the faculty of propagating their kind, and the means of propagation.

338. I. *What upon the Earth is meant by evil Uses.* By evil uses upon the earth are meant all things noxious in both kingdoms, the animal and the vegetable, and also things noxious in the mineral kingdom. All the noxious things in these kingdoms it would be tedious to enumerate, for this would be to make a collection of names, and to make a collection of names without indicating the noxious effect which each kind produces, doth not promote that use which this work hath for its end. For the sake of science suffice it here to name some particulars. Such in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, owls, screech-owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, those which consume grasses, leaves, fruits, seeds, meat and drink, and are noxious to beasts and man. In the vegetable king-

dom they are all malignant, virulent and poisonous herbs; and pulse and shrubs of the same kind. In the mineral kingdom all poisonous earths. From these few particulars may be seen what is meant by evil uses upon the earth; for evil uses are all things which are opposite to good uses, concerning which see the preceding article.

339. II. *That all Things which are evil Uses are in Hell, and all Things which are good Uses are in Heaven.* Before it can be seen that all evil uses which exist upon earth are not from the Lord, but from hell, something must be premised concerning heaven and hell; which, unless it be known, evil uses as well as good may be attributed to the Lord, and supposed to exist together from the creation, or may be attributed to nature, and their origin to its sun: from these two errors man cannot be delivered, unless he knoweth, that nothing whatsoever exists in the natural world which doth not derive its cause and thence its origin from the spiritual world, and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven appear all those things which are good uses, of which mention is made in the preceding article; but in hell appear all those things which are evil uses, of which above, n. 338, where they are enumerated; which are wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tygers, wolves, foxes, swine, owls, birds of night, screech owls, bats, mice and rats, frogs, locusts, spiders, and noxious insects of many kinds: there appear also poisonous and deleterious plants of all kinds, and deadly poison as well in herbs as in earths; in a word, all things which are noxious and deadly to men: such things in the hells appear to the life, as they do upon the earth and in it. It is said that they appear there, but still they are not there as upon earth, for they are mere correspondences of the cupidities which spring from the evil loves of the inhabitants, and present themselves before others in such forms. Forasmuch as such

things are in the hells, therefore they also abound in foul and offensive smells, as cadaverous, stercoraceous, urinous, and putrid smells, with which the diabolical spirits are delighted, as poisonous animals are delighted with them. From these considerations it may appear, that such things in the natural world did not derive their origin from the Lord, neither were they created from the beginning, neither did they originate from nature by her sun, but that they are from hell: that they are not from nature by her sun is evident from this, that what is spiritual flows-in into what is natural, and not *vice versa*: and that they are not from the Lord is evident from this, that hell is not from Him, therefore neither any thing in hell which corresponds to the evils of its inhabitants.

340. III. *That there is a continual Influx from the spiritual World into the natural World.* He who doth not know that there is a spiritual world, and that it is distinct from the natural world like what is prior and what is posterior, or like the cause and the thing caused, cannot know any thing of this influx: this is the reason why they who have written concerning the origin of vegetables and animals, could not deduce it otherwise than from nature, and if from God, then they supposed that God from the beginning endued nature with a power of producing such things: thus they did not know that nature is not endued with any power, for in herself she is dead, and no more contributes to produce the above things than doth the instrument to produce the work of the artist, which must be perpetually moved in order that it may act: it is the spiritual principle, which derives its origin from the sun where the Lord is, and proceeds to the ultimates of nature, which produces the forms of vegetables and animals, and furnishes the wonderful things which exist in both, and gives them consistency by matters from the earth, to the end that those forms may be fixed and constant. Now forasmuch as it is made known that

there is a spiritual world, and that the spiritual principle is from the sun where the Lord is, and which is from the Lord, and that this spiritual principle impels nature to act, as that which is living actuates that which is without life, also that there are things in that world similar to the things in the natural world, it may hence be seen that vegetables and animals existed no otherwise than through that world from the Lord, and that through it they perpetually exist; and therefore that there is a continual influx from the spiritual world into the natural. That this is the case, will be confirmed by many considerations in the following article. That things noxious are produced upon earth by influx from hell, is from the same law of permission whereby evils themselves flow from thence into men; which law will be spoken of in the *Angelic Wisdom concerning the Divine Providence*.

341. IV. *That the Influx from Hell operates those Things which are evil Uses, in Places where there are things which correspond to them.* The things which correspond to evil uses, that is, to malignant herbs and noxious animals, are cadaverous, putrid, excrementitious and stercoraceous, rancid and urinous matters; wherefore in places where these are, such herbs and animalcula exist as are mentioned above; and in the torrid zones like things of a larger size, as serpents, basilisks, crocodiles, scorpions, mice, and others. Every one knows, that lakes, stagnant waters, dung, stinking earth, are full of such things; also that noxious insects fill the atmosphere like clouds, and noxious worms the earth like armies, and consume the herbs even to the roots. I once observed in my garden, that in the space of an ell almost all the dust was turned into very small insects, for on being stirred with a stick they rose up like clouds. That cadaverous and stinking matters accord with those noxious and useless animalcula, and that they are homogeneous, is evident from experience alone; which may be manifestly seen from the cause, which is, that there are similar foetid

and offensive smells in the hells, where such animalcula also appear; wherefore those hells have their names from thence, and some are called cadaverous, some stercoraceous, some urinous, and so on; but they are all covered, lest those exhalations should transpire from them; for when they are opened a little, as is the case when novitiate devils enter, they excite vomitings and pains in the head, and such as are at the same time poisonous induce swoonings; the dust itself there also is such, wherefore it is there called damned dust: hence it is evident, that where there are such stenchs, there are such noxious things, because they correspond.

342. We shall now proceed to inquire whether such things exist from eggs conveyed to particular places, either by the air, or by rain, or by passages of waters, or whether they exist from the moist exhalations and stenchs themselves in such places. That such noxious animalcula and insects as are mentioned above, are produced from eggs conveyed to particular places, or hid every where in the earth even from the creation, is not agreeable to the testimony of general experience, because worms exist in seeds, in nuts, in woods, in stones, yea from leaves; also upon plants, wherein are lice and moths, which accord with them; flies also appear in houses, fields, and woods, in summer, produced in great abundance not from any oviform matter; as is likewise the case with those animalcula which corrode meadows and lawns, and in some hot places fill and infest the air, besides those which swim and fly invisible in stinking waters, sour wines, and pestilential air: these testimonies of experience favour the opinion of those who say, that foul and offensive smells themselves, and exhalations issuing from herbs, earths, and stagnant waters, also produce the beginnings of such animalcula. That afterwards, when they are produced, they are propagated either by eggs or by gestation, does not disprove their immediate origin; because every animal, with its viscera, receives also organs of gene-

ration and the means of propagation, of which below, n. 347. To this is added the evidence of experience not before known, that there are also similar things in hell.

343. That the above-mentioned hells have not only communication, but also conjunction, with such things upon the earth, may be concluded from this consideration, that the hells are not remote from men, but that they are about them, yea in them who are evil; thus they are contiguous to the earth. For man, as to his affections and lusts, and his thoughts thence derived, and as to his actions, which are good or evil uses, derived from both, is either in the midst of the angels of heaven, or in the midst of the spirits of hell; and forasmuch as such things as are upon earth are also in the heavens and in the hells, it follows that the influx from thence immediately produces such, when the temperament is favourable. For all things which appear in the spiritual world, as well in heaven as in hell, are correspondences of affections and lusts, for they exist there according thereto; wherefore when affections and lusts, which in themselves are spiritual, meet with things homogeneous or corresponding in the earth, there is present a spiritual principle which furnishes a soul, and a material principle which furnishes a body: there is also in every thing spiritual an endeavour to clothe itself with a body. The reason that the hells are about man, and therefore contiguous to the earth, is, because the spiritual world is not in space, but is where there is a corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, Esq. conversing with each other in the spiritual world concerning the existence of seeds and eggs, and concerning productions from them upon the earth: the former ascribed them to nature, insisting that nature was, from creation, endued with powers of producing such things by means of the sun's heat; the other said that that power is continually from God the Creator in

nature. In order to determine the dispute, there was exhibited to Sir Hans Sloane a beautiful bird, and he was told to examine it, and see whether in any the least thing it differed from a similar bird upon earth: he held it in his hand, examined it, and said that there was no difference: for he then perceived that it was no other than an affection of a certain angel without him represented as a bird, and that it would vanish or cease with its affection; which also came to pass. Sir Hans Sloane from this experiment was convinced, that nature contributes nothing at all to the productions of vegetables and animals, but only that which flows from the spiritual world into the natural: he also said, that if that bird were to be clothed (*impleta*) in its least parts with corresponding matter from the earth, and thereby fixed, it would be a durable bird, as birds are upon earth: and that it is the same with the things which are from hell. He added further, that if he had known the things which he now knew of the spiritual world, he would not have ascribed any more to nature, than that it was subservient to the spiritual principle which is from God, in fixing the things which continually flow into nature.

345. V. *That the ultimate spiritual Principle, separated from its superior Principle, operates this.* In Part the third it was shown, that the spiritual principle descends by influx from its sun to the ultimates of nature by three degrees, and that these degrees are called celestial, spiritual, and natural; and that in man by creation, and thence by birth, there are these three degrees, and that they are opened according to his life; and that if the celestial degree is opened, which is the supreme and inmost, man becomes celestial; if the spiritual degree, which is the middle, is opened, man becomes spiritual; and that if the natural degree only, which is the lowest and extreme, is opened, man becomes natural; and that if he only becomes natural, he loves only the things which are of the body and of the world, and that as far as

he loves those things, so far he does not love things celestial and spiritual, and does not look to God, and that so far he becomes evil. From these considerations it is evident, that the ultimate spiritual principle, which is called the spiritual natural, can be separated from its superior principles, and that it is separated in the men of whom hell consists: the ultimate spiritual principle cannot be separated from its superior principles of itself, either in beasts or in earths, so as to look downward to hell, but only in men. Hence it follows, that the ultimate spiritual principle separated from its superior principle, as it is in those who are in hell, operates upon earth those evil uses which are mentioned above. That things noxious upon earth derive their origin from man, and so from hell, may be confirmed from the state of the land of Canaan, as described in the Word, in that when the children of Israel lived according to the commandments, the earth gave forth her increase, and in like manner the flocks and herds; and that when they lived contrary to the commandments, the earth was barren, and, as it is said, accursed, when instead of harvest it produced thorns and briars, and the flocks and herds miscarried, and there were irruptions of wild beasts. The same may be inferred from the locusts, frogs, and lice, in Egypt.

346. VI. *That there are two Forms upon which Operation is performed by Influx, the vegetable Form and the animal Form.* That there are only two universal forms produced from the earth, is known from the two kingdoms of nature, which are called the animal kingdom and the vegetable kingdom; and that all things of the one kingdom have many things in common; as, in respect to the animal kingdom, that in its subjects there are organs of sense and organs of motion, also members and viscera, which are actuated by their brains, hearts and lungs; and in respect to the vegetable kingdom, that its subjects shoot forth their root into the earth, produce a stem, branches, leaves, flowers, fruits, seeds. Both king-

doms, as well the animal as the vegetable, as to productions into their forms, derive their origin from spiritual influx and operation from the sun of heaven, where the Lord is, and not from the influx and operation of nature from her sun, except their fixation, as was said above. All animals, both great and small, derive their origin from the spiritual principle in its ultimate degree, which is called its natural degree; man alone from all the degrees, which are three, and are called the celestial, spiritual, and natural. Forasmuch as each degree of altitude, or discrete degree, decreases from its perfect, to its imperfect, as light does to shade, by continuity, so also do animals; therefore among them are the perfect, the less perfect, and the imperfect: the perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or of the flock; the less perfect are the winged tribe; and the imperfect are fishes and shell-fish, which, forasmuch as they are the lowest of that degree, are as it were in the shade, whilst the others are in the light. But still, inasmuch as they live only from the ultimate spiritual degree, which is called the natural, they cannot look otherwise than to the earth and to sustenance there, and to their companions for the sake of propagation; the soul of them all is the natural affection and appetite. It is the same with the subjects of the vegetable kingdom, in which also there are the perfect, the less perfect and the imperfect; the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses: but vegetable derive this from the spiritual principle in which they originate, that they are uses; and animals, from the spiritual principle in which they originate, derive this, that they are affections and appetites, as hath been already said.

347. VII. *That both these Forms, while they exist, receive the Means of Propagation.* That in all productions from the earth, which, as was said, appertain either to the vegetable kingdom or to the animal kingdom, there is a certain image

of creation, also a certain image of man, and likewise a certain image of infinite and eternal, was shewn above, n. 313 to 318, and that the image of infinite and eternal is manifest in this, that they may be infinitely and eternally propagated: hence it is that they all receive the means of propagation, the subjects of the animal kingdom by seed in the egg, or in the womb, or by egestions [*per egestionem*]; and the subjects of the vegetable kingdom by seed in the earth. From these considerations it may appear, that although imperfect and noxious animals and vegetables originate by immediate influx from hell, still they are propagated afterwards mediately by seeds, eggs, or grafts; wherefore the one position doth not disprove the other.

348. That all uses, as well good as evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience: I have heard that certain good and true principles were let down through the heavens from the Lord to the hells, and that the same being received were by degrees changed in their descent into evil and false principles, opposite to the good and true which were let down: the reason why it so came to pass was, because recipient subjects turn all things which flow into them into such things as accord with their own forms, just as the white light of the sun is turned into disagreeable colours, and into black, in objects whose substances are interiorly in such a form as to suffocate and extinguish the light; and as stagnant waters, dung, and dead carcasses, turn the heat of the sun into offensive smells. From these considerations it may appear, that even evil uses are from the spiritual sun, but that good uses are converted into evil uses in hell. Hence it is evident that the Lord never did create, nor does create, any but good uses, but that hell produces evil uses.

349. THAT THE VISIBLE THINGS IN THE CREATED UNIVERSE TESTIFY, THAT NATURE NEITHER HATH PRODUCED NOR DOES PRODUCE ANY THING, BUT THAT

THE DIVINE HATH PRODUCED AND DOTH PRODUCE ALL THINGS FROM HIMSELF, AND THIS THROUGH THE SPIRITUAL WORLD. Most people, speaking from appearance, say, that the sun by heat and light produces what is seen in plains, fields, gardens, and woods; also that the sun by his heat brings forth worms from their eggs, and causeth the beasts of the earth and the fowls of heaven to be prolific; yea, that it even vivifies man: they who speak so only from appearance, may say so without ascribing those things to nature, for they do not think on this subject: just like those who speak of the sun as rising and setting, and as causing days and years, and as being now in this or that degree of altitude; such persons in like manner speak from appearance, and may speak so, and yet not attribute such things to the sun, for they do not think of the sun's station and the earth's revolution. But they who confirm themselves in this, that the sun by its heat and light produces those things which appear upon the earth, such at length ascribe all things to nature, and also the creation of the universe, and become naturalists, and in the end atheists: these indeed can say afterwards, that God created nature, and endued her with the power of producing such things; but this they say from the fear of the loss of reputation; when nevertheless by God the Creator they mean nature, and some mean her inmost principle, and in this case they make light of the divine things which are taught by the church.

350. Some indeed are to be excused, for ascribing to nature certain visible operations, for two reasons; *first*, because they did not know any thing of the sun of heaven, where the Lord is, and of influx from thence; nor any thing of the spiritual world and its state, yea, neither of its presence with man; and that therefore they could not think otherwise than that the spiritual principle was a purer natural principle; and thus that the angels resided either in

æther, or in the stars; also respecting the devil, that he was either the evil of man, or, if he actually existed, that he was either in the air or in the deep; also that the souls of men after death were either in the inmost part of the earth, or in some uncertain place (*pu*) till the day of judgement; and other such-like things, which phantasy has suggested from an ignorance of the spiritual world and its sun. The *second* reason why they are to be excused, is, because they could not know how the Divine could produce all the things which appear upon the earth, where there are as well evil things as good, fearing to confirm this in themselves lest they should also ascribe evil things to God, and lest they should conceive a material idea of God, and make God and nature one, and so confound them. These are the two reasons why they are to be excused who have believed that nature produces visible things by an inherent power from creation; but nevertheless, they who by confirmations in favour of nature have made themselves atheists, are not to be excused, because they might have confirmed themselves in favour of the Divine: ignorance excuses indeed, but it does not take away the confirmed false principle, for this false principle coheres with evil, consequently with hell: wherefore these same persons, who have confirmed themselves in favour of nature even to the separation of the Divine from it, consider nothing as sin, because all sin is against the Divine, which they have separated and so rejected; and they who in spirit consider nothing as a sin, such after death, when they become spirits, being bound to hell, rush into the most dreadful enormities according to the lusts to which they have given up the reins.

351. They who believe the divine operation in all the particulars of nature, may, from a great number of things which they see in nature, confirm themselves in favour of the Divine; for they who confirm themselves in favour of the Divine, attend to the wonderful things which are seen in the

production as well of vegetables as animals. *In the production of vegetables:* that from a little seed cast into the earth there proceedeth a root, and from the root a stem, and successively branches, leaves, flowers, fruits, even to new seeds; just as though the seed knew the order of succession, or process whereby it was to renew itself: who that is rational can think, that the sun, which is pure fire, knoweth this, or that he can endue his heat and light with power to effect such things, or that he can form the wonderful things which are in them, and intend their uses? the man whose rational principle is elevated, when he sees and weighs these things, cannot think otherwise than that they are from Him who hath infinite wisdom, consequently from God. They who acknowledge the Divine, also see and think this, but they who do not acknowledge the Divine, do not see and think it, because they will not, and so let down their rational principle into the sensual, which derives all its ideas from the light in which the senses of the body are, and confirms their fallacies, suggesting, Do not you see the sun by his heat and light operating these things? what is that principle which you do not see? is it any thing? They who confirm themselves in favour of the Divine, attend to the wonderful things which are seen in the *productions of animals:* to mention here only with respect to eggs, that in them there lies concealed a chicken in its seed or beginning, with every thing requisite to its exclusion, and also with every thing requisite for its progression after exclusion, until it becomes a fowl or bird after the form of its parent: and if he attends to its form, this must needs make him astonished, if he thinks deeply, seeing that in the most minute as well as in the largest of such animals, yea in the invisible as well as the visible, there are organs of the senses, which are the sight, smell, taste, feeling, also organs of motion, which are muscles, for they fly and walk, as also viscera about the heart and lungs, which are actuated from their brains: that

the meanest insects are also possessed of such organs and viscera, is known from the anatomy of them described by certain writers, especially by Swammerdam in his *Biblia Naturæ*. They who ascribe all things to nature, see indeed such things, but they only think that they exist, and say that nature produces them, and this they say because they have turned away their mind from thinking of the Divine; and they who have turned away themselves from thinking of the Divine, when they see the wonderful things in nature, cannot think rationally, much less spiritually, but they think sensually and materially, and then they think in nature from nature, and not above her, in like manner as they do who are in hell, differing from beasts only in this, that they are possessed of rationality, that is, that they can understand, and therefore think otherwise, if they will.

352. They who have turned away themselves from thinking of the Divine when they see the wonderful things in nature, and thereby are become sensual, do not recollect that the sight of the eye is so gross, that it sees several little insects as one obscure thing, and that nevertheless every one of these is organised to feel and to move, and therefore that it is endued with fibres and vessels, also with a little heart, pulmonic tubes, viscera, and brain, and that the contexture of these is from the purest substances in nature, and that these contextures correspond to some principle of life, by which the most minute parts of them are distinctly actuated. Since the sight of the eye is so gross, that several such minute objects, with innumerable things in each, appear to it as one little obscure thing, and yet they who are sensual think and judge from their sight, it is evident how gross their minds are, and consequently in what darkness they are concerning things spiritual.

353. Every one from the visible things in nature may confirm himself in favour of the Divine, if he will, and he also does confirm himself who thinks of God from life; as

while he views the fowls of heaven, and considers that each species of them know their aliments, and where they are, know their companions from sound and sight, also among others, which are their friends, and which are their enemies; that they join in connubial connections, know how to copulate, build their nests with art, lay their eggs there, hatch them, know the time of incubation, on the completion of which they hatch their young, love them tenderly, cherish them under their wings, provide food for them and nourish them, and this till they become able to provide for themselves, and can do the like, and procreate a family to perpetuate their kind. Every one who will think of the divine influx through the spiritual world into the natural, may see it in these things, for he may say in his heart, if he will, such knowledges cannot flow into them from the sun by the rays of his light, for the sun, from which nature derives its origin and essence, is pure fire, and therefore the rays of its light are altogether void of life; and thus he may conclude that such things are from the influx of the divine wisdom into the ultimates of nature.

354. Every one from the visble things in nature may confirm himself in favour of the Divine, when he sees worms, which, from the delight of a certain desire, affect and aspire to a change of their earthly state into a certain state analagous to a heavenly one, and for that purpose creep into particular places, and lay themselves as it were in a womb, that they may be born again, and there become chrysalises, aureliæ, erucas, nymphs, and lastly butterflies, and then, having undergone this metamorphosis, and being furnished with beautiful wings according to their kind, they fly into the air as into their heaven, and there genially sport, celebrate their nuptial rites, lay their eggs, and provide for themselves a posterity; and in the mean time nourish themselves with sweet and pleasant food from flowers. Who that confirms himself in favour of the Divine from the visi-

ble things of nature, doth not see a certain image of the earthly state of man in these creatures as worms, and an image of his heavenly state in them as butterflies? whereas they who confirm themselves in favour of nature, see them indeed, but, forasmuch as they have rejected from their minds the heavenly state of man, they call them mere instincts of nature.

355. Every one from the visible things in nature may confirm himself in favour of the Divine, while he attends to the things which are known concerning bees: as that they have the skill to collect wax and suck honey out of herbs and flowers, and to build cells like small houses, and to dispose them in the form of a city, with streets, by which they may come in and go out; that they smell from afar the flowers and herbs, from which they collect wax for their houses and honey for their food, and that, when laden with them, they fly back, according to the quarter of the heavens, to their hive: thus do they provide for themselves food and habitation for the approaching winter, as if they foresaw and knew it: they also set over themselves a mistress as a queen, from whom posterity may be propagated; and build for her as it were a palace over themselves, and guards about it; which queen, when the time of bringing forth is at hand, goes, attended by her guards, from cell to cell, and lays her eggs, which her attendants smear over lest they should be hurt by the air; thence they have a new offspring: afterwards when this new offspring are advanced to mature age, so that they can do the like as above, they are expelled from their home; and the expelled hive first collects itself, and then in a body, to prevent their dispersion, flies forth, to seek for itself a habitation: about autumn also the useless drones are led out and deprived of their wings, lest they should return, and consume food for which they did not labour: besides many other particulars: from which it may appear, that on account of the use which they per-

form for the human race, they have by influx from the spiritual world a form of government, such as men have upon earth, yea such as the angels have in heaven. Who, that hath clear unprejudiced reason, doth not see that such instincts in these animals are not from the natural world? What hath the sun from which nature is, in common with a government emulous of, and analogous to, the government of heaven? From these, and other such like instincts in brute animals, the confessor and worshipper of nature confirms himself in favour of nature, whilst the confessor and worshipper of God from the same confirms himself in favour of the Divine: for the spiritual man sees spiritual things in them, and the natural man sees natural things in them. As to myself, such things were proofs to me of an influx from the spiritual principle into the natural, or from the spiritual world into the natural world, consequently from the divine wisdom of the Lord. Consider, also, whether you can think analytically of any form of government, or of any civil law, or of any moral virtue, or of any spiritual truth, unless the Divine flow-in from His wisdom through the spiritual world: as for myself, I never could, nor can I now; for I have perceptibly and sensibly felt that influx now for nineteen years continually; wherefore I say this from experience.

356. Can any thing natural have use for its end, and dispose uses into orders and forms? This none but a wise man can do; and none but God Himself, who hath infinite wisdom, can so order and form the universe: who else, or what else, can foresee and provide all things which are for the food and clothing of men, food from the fruits of the earth and from animals, and clothing from the same? It is one amongst many wonders, that those vile worms, which are called silk-worms, should clothe with silk and magnificently adorn both men and women, from kings and queens to men-servants and maid-servants; and that such vile worms

as bees are should supply wax for lights, whereby churches and palaces are splendidly illuminated. These, and many other such things, are extant proofs that the Lord from Himself, through the spiritual world, operates all things which exist in nature.

357. To this is to be added, that in the spiritual world have been seen by me such as have confirmed themselves in favour of nature from the visible things of the world, until they became atheists; and that in spiritual light their understanding appeared open below, but closed above, by reason that in thought they looked downward to the earth, and not up to heaven; above the sensual principle, which is the lowest of the understanding, there appeared as it were a veil, in some sparkling with infernal fire, in some black like soot, in some livid like a dead carcase. Therefore let every one take heed how he confirms himself in favour of nature: let him confirm himself in favour of the Divine, materials for which are not wanting.

ANGELIC WISDOM
CONCERNING THE
DIVINE LOVE.

PART V.

358. **T**HAT FROM THE LORD WITH MAN THERE ARE CREATED AND FORMED TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, WHICH ARE CALLED THE WILL AND THE UNDERSTANDING, THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM. We have already treated of the divine love and divine wisdom of God the Creator, who is the Lord from eternity, and of the creation of the universe; we shall now say somewhat concerning the creation of man. It is written, that man, was created in the image of God according to His likeness, (Genesis i. 26); by the image of God is there meant the divine wisdom, and by the likeness of God the divine love, wisdom being no other than the image of love, for love shows itself to be seen and known in wisdom, and forasmuch as it is therein seen and known, wisdom is its image: for love is the essence of life, and wisdom is the existence of life from it. The likeness and image of God appears perspicuously with the angels, for love shines forth from within in their faces, and wisdom in their beauty, and beauty is the form of their love: this I have seen and know.

359. Man cannot be an image of God according to His likeness, unless God is in him, and is the life of him from his inmost part: that God is in man, and from his inmost part is the life of him, follows from what was shown above, n. 4 to 6, viz. that God alone is life, and that men and angels are recipients of life from Him. It is also known from the Word, that God is in man, and that He makes His abode with him; and forasmuch as it is known from the Word, it is usual for preachers to exhort their hearers to prepare themselves to receive God, that He may enter into them, that He may be in their hearts, that they may be His dwelling-place; in like manner the devout express themselves in prayer, and some more openly so of the Holy Spirit, which they believe to be in themselves, when they are in holy zeal, and think, speak, and preach from it. That the Holy Spirit is the Lord, and not any God who is a person by himself, is shown in *The Doctrine of the New Jerusalem concerning the Lord*, n. 51, 52, 53: for the Lord saith, "In that day ye shall know, that ye are in Me, and I in you," John xiv. 20: so also in chap. xv. 24, chap. xvii. 23.

360. Now forasmuch as the Lord is divine love and divine wisdom, and these two are essentially Himself, in order that He may dwell in man and give life to man, it is necessary that He should have created and formed in man receptacles and habitations for Himself, one for love and another for wisdom. These receptacles and habitations in man are called the will and the understanding; the receptacle and habitation of love is the will, and the receptacle and habitation of wisdom is the understanding. That these two are of the Lord in man, and that from these two all the life of man is, will be seen in what follows.

361. That every man hath these two, will and understanding, and that they are distinct from each other as love and wisdom are distinct from each other, is known and is not known in the world; it is known from common percep-

tion, and it is not known from thought, and still less from the latter in description. For who doth not know from common perception, that the will and the understanding are two distinct things in man? for every one perceives this when he hears it, and also can say to another, "This person's will is good *, but he hath not a good understanding; and that person hath a good understanding, but his will is not good; I love him who hath a good understanding and a good will, but I do not love him who hath a good understanding and a bad will:" but when he thinks of the will and understanding, he does not make them two and distinguish them, but confounds them; the reason is, because his thought communicates with the sight of his body: he comprehends still less that the will and the understanding are two distinct things when he writes; the reason is, because then his thought communicates with the sensual principle, which is the proprium of man. Hence it is that some can think well, and speak well, but yet cannot write well; this

* The Author's words are these, 'Hic bene vult, sed non bene intelligit; at hic bene intelligit, sed non bene vult;' which may be thus literally translated "This person means [wills] well, but does not understand well; but that person understands well, but does not mean [will] well." To *will well* is not an expression in common use in the English language, and the less learned reader might not understand it; on the other hand *to mean*, with us, is applied in common conversation indiscriminately as well to express an act of the understanding as of the will, which is a proof of the truth of our author's observation, that the will and understanding are confounded, and not thought of as two distinct things. As for example; when a man says, "I do not *mean* to hurt you, I *mean* to do you good:" Here *to mean* implies *intention*, or a determination of the *will to action*, and has relation to the good of love: this is an operation of the will: but when a man says, "do not misapprehend me, I do not *mean* that there is no trinity, I only *mean* that there is no trinity of three distinct persons:" here *to mean* implies *opinion*, or a determination of the *understanding* by thought to form a *conclusion*, and has relation to the truth of faith: this is an operation of the understanding. Therefore it follows that, with us, *to mean* is indiscriminately applied to express both an act of the will, and an act of the understanding, consequently that these two are confounded in our ideas.

is common with the female sex. It is the same with many other things. Who doth not know, from common perception, that the man who liveth well is saved, and that he who liveth wickedly is condemned? also that the man who liveth well enters into the society of angels, and there sees, hears and speaks like a man? as also, that he hath conscience, who doeth what is just from a principle of justice, and what is upright from a principle of uprightness? but if he recedes from common perception, and submits these things to thought, then he doth not know what conscience is, nor that the soul can see, hear, and speak, as a man, nor that good of life is any other than giving to the poor; and if from thought he proceeds to write these things, he confirms them by appearances and fallacies, and by words of sound and no sense. Hence it is that many of the learned who have thought much, and especially they who have written much, have weakened and obscured common perception in themselves, yea have destroyed it; and that the simple see more clearly what is good and true than they who think themselves wiser than them. This common perception is from influx out of heaven, and falls into thought even to sight, but thought separated from common perception falls into imagination from sight and from proprium. That this is the case you may know by experience: tell any one, for instance, who is in common perception, any truth, and he will see it; tell him that we are, live, and move, from God and in God, and he will see it; tell him that God dwelleth in love and wisdom in man, and he will see it; tell him moreover that the will is the receptacle of love, and that the understanding is the receptacle of wisdom, and explain it a little, and he will see it; tell him that God is love itself and wisdom itself, and he will see it; ask him what conscience is, and he will tell you: but say the same things to any of the learned, who had not thought from common perception, but from principles or from ideas taken from the world by sight, and

he will not see them. Consider afterwards which is the wis-
ser.

362. THAT THE WILL AND THE UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART THEREOF, AND THENCE IN THE BODY, IN THE WHOLE AND IN EVERY PART THEREOF. These things we shall prove in this order; I. that love and wisdom, and thence will and understanding, constitute the very life of man: II. that the life of man is in its principles [or beginnings] in the brains, and its principiates [parts produced from its principles or beginnings] in the body: III. that as the life is in its principles, such it is in the whole and in every part: IV. that the life through these principles is from every part in the whole, and from the whole in every part: V. that such as the love is, such is the wisdom, and consequently such is the man.

363. I. *That Love and Wisdom, and thence Will and Understanding, constitute the very Life of Man.* Scarcely any one knoweth what life is: when he thinks of it, it appears as something volatile, whereof he has no idea: this appears so because it is not known that God alone is life, and that His life is divine love and divine wisdom; hence it is evident that no other is life in man, and that in the degree in which he receives it, life is in him. It is known that from the sun proceedeth heat and light, and that all things in the universe are recipients, and that in the degree in which they receive they grow warm and shine: so also from the sun where the Lord is, from which the proceeding heat is love and the proceeding light is wisdom, as was shewn in *Part the Second*. From these two, therefore, which proceed from the Lord as a sun, life is. That love and wisdom from the Lord is life, may also appear from this consideration, that man, as love recedeth from him, grows torpid, and as wisdom recedeth from him, grows stupid, and that, if they

were to recede entirely, he would become extinct. There are several things of love which have obtained other names because they are derivations, as affections, desires, appetites, and their pleasures and delights: and also several things of wisdom, as perception, reflection, remembrance, thought, intention: and several things of both, as well of love as of wisdom, as consent, conclusion, and determination to action, besides others: all these indeed are of both, but they have their denomination from the most powerful and the nearest. From these two principles are ultimately derived the sensations, which are of the sight, hearing, smell, taste, and feeling, with their pleasures and delights: it is according to appearance that the eye sees, but it is the understanding that sees through the eye, wherefore also to see is predicated of the understanding; the appearance is that the ear hears, but the understanding hears through the ear, wherefore also to hear is predicated of attention and hearkening, which is of the understanding; the appearance is that the nose smells, and that the tongue tastes; but the understanding from its perception smells, and also tastes, wherefore also to smell and to taste are predicated of perception: and so in other cases. The sources of all these, both the former and the latter, are love and wisdom: from which it may appear that these two constitute the life of man.

364. That the understanding is the receptacle of wisdom, every one sees, but that the will is the receptacle of love, few see; the reason is, because the will doeth nothing of itself, but acteth through the understanding; also because when the love of the will passeth into the wisdom of the understanding, it first enters into the affection, and thus passeth, and affection is only perceived by a certain pleasure in thinking, speaking, and acting, which is not attended to: that nevertheless its origin is thence, is evident from this consideration, that every one wills what he loves, and that he doth not will what he doth not love.

365. II. *That the Life of Man in its Principles is in the Brains, and its Principiates in the Body.* In its principles is in its first [beginnings or origins], and in its principiates is in the parts produced and formed from its first [beginnings or origins]; and by life in its principles is meant the will and the understanding. These two are what in the brains are in their principles, and in the body in their principiates. That the principles or first things of life are in the brains, is manifest, 1. from sense itself, in that when a man applies his mind to any thing and thinks, he perceives that he thinks in the brain; he draws inwardly as it were his eye-sight, and keeps his forehead intent, and perceives that there is inwardly a speculation, chiefly within the forehead, and somewhat above: 2. from the formation of man in the womb, in that the brain or the head is the first, and that this, for a long time afterwards, is larger than the body: 3. that the head is above, and the body below; and it is according to order that superiors should act upon inferiors, and not *vice versa*: 4. that when the brain is hurt, either in the womb, or by a wound, or by disease, or by too great application, thought is debilitated, and sometimes the mind is delirious: 5. that all the external senses of the body, which are the sight, hearing, smell, taste, together with the general sense, which is the feeling, as also the speech, are in the anterior part of the head, which is called the face, and have immediate communication by fibres with the brain, and derive thence their sensitive and active life: 6. hence it is that the affections which are of the love appear in a certain image in the face, and that the thoughts which are of the wisdom appear in a certain light in the eyes: 7. from anatomy it is also known, that all the fibres from the brains descend into the body through the cervix, [back of the neck] and not any ascend from the body through the cervix into the brains; and where the fibres are in their principles and first [origins], there life is in its principles and first [origins]; who can bear to deny

that the origin of life is where the origin of fibres is? 8. ask any one who is in common perception, where is your thought, or where do you think, and he will answer, in his head; but afterwards ask any one who has assigned to the soul its seat, either in some particular gland, or in the heart, or elsewhere, where is affection and its consequent thought in its first [origin], is it not in the brain? and he will answer no, or that he does not know; the reason of this want of knowledge may be seen above, n. 361.

366. III. *That as the Life is in its Principles, such it is in the Whole and in every Part.* In order that this may be perceived, it shall be declared where those principles in the brains are, and how they are derived. Where those principles in the brains are, is evident from anatomy: from this science it is known that there are two brains, and that they are continued from the head into the spine; and that they consist of two substances, which are called the cortical substance and the medullary substance; and that the cortical substance consists of innumerable as it were little glands, and the medullary substance of innumerable as it were fibres: now forasmuch as these little glands are the heads of the fibrils, they are also their principles; for the fibres begin from them, and then proceed, and successively collect themselves into nerves, and when they are fasciculated or become nerves, they descend to the organs of the senses in the face, and to the organs of motion in the body, and form them: consult any one who is skilled in the science of anatomy and you will be confirmed. This cortical or glandular substance constitutes the surface of the brain, as also the surface of the *corpora striata*, from which the *medulla oblongata* proceeds, and constitutes the middle of the cerebellum, and also the middle of the spinal marrow: but the medullary or fibrillary substance begins and proceeds thence every where, and of this the nerves are composed, from which all things of the body are derived: that this is the case, we are taught

by ocular demonstration. He who knows these things, either from a knowledge of anatomy, or by confirmation from those who are skilled in that science, may see that the principles of life are in no other place than where the beginnings of the fibres are, and that the fibres cannot proceed from themselves, but from those principles. These principles, or beginnings, are what appear as little glands, almost innumerable; the multitude of them may be compared to the multitude of the stars in the universe; and the multitude of fibrils from these may be compared to the multitude of rays proceeding from the stars, and which convey their heat and light to the earth. The multitude of these glands may also be compared to the multitude of angelic societies in the heavens, which also are innumerable, and in similar order, as hath been told me; and the multitude of fibrils going out of these glands, may be compared to spiritual truths and goods, which in like manner flow from them as rays. Thence it is that man is as it were a universe, and as it were a heaven, in its least form; as hath been said and shewn in divers places above. From these considerations it may appear, that as the life is in its principles, such it is in its principiates; or as the life is in its first origins in the brains, such it is in the parts derived from them in the body.

367. IV. *That the Life through these Principles is from every Part in the Whole, and from the Whole in every Part, is, because the whole, which is the brain and the body taken together, originally consists of nothing but fibres which proceed from their beginnings in the brains; they have no other origin, as is evident from what was shewn above, n. 366; hence the whole is from every part: that the life also through these principles is in every part from the whole, is, because the whole administers to every part its task and requirement, and thereby causeth the part to be in the whole: in a word, the whole exists from its parts, and the parts subsist from the whole. That there is such a reciprocal com-*

munion, and thereby a conjunction, is evident from many things in the body: for it is the same there as in a city, commonwealth, and kingdom, in that the community exists from men which are its parts, and that the parts or men subsist from the community. The case is similar with every thing which is in any form; especially in man.

368. V. *That such as the Love is, such is the Wisdom, and consequently such is the Man.* For such as the love and wisdom are, such are the will and understanding, inasmuch as the will is the receptacle of love, and the understanding is the receptacle of wisdom, as was shewn above, and these two make the man and his quality. Love is manifold, and so manifold that its varieties are indefinite; as may appear from the human race on earth and in the heavens, in that there doth not exist any one man, or one angel, so like another, that there is no distinction: it is the love which distinguishes, for every one is his own love: it is supposed that wisdom distinguishes, but wisdom is from love, being its form; for love is the esse of life, and wisdom is the existere of life from that esse. It is believed in the world that the understanding makes the man; but this is believed because the understanding can be elevated into the light of heaven, as was shewn above, and so man may appear wise; but still so much of the understanding as transcends, that is, which is not of the love, appears indeed to be the man's, and consequently that the man is such, but it is only an appearance; for so much of the understanding as transcends, is indeed of the love of knowing and being wise, but it is not at the same time of the love of applying to life that which it knoweth and is wise in; wherefore this in the world either recedes in time, or abides without the things of the memory, in the extreme boundaries, as ready to fall off; wherefore after death it is separated, and there remains no more than what accords with the proper love of the spirit. Forasmuch as love makes the life of man, and so the man

himself, therefore all the societies in heaven, and all the angels in those societies, are arranged according to the affections which are of love, and no society, and no angel in any society, according to any thing of the understanding separate from his love. It is the same in the hells, and in their societies, but according to loves opposite to celestial loves. From these considerations it may appear, that as the love is, such is the wisdom, and that consequently such is the man.

369. It is acknowledged indeed, that man is such as his ruling love is, but only such as to his mind (*mens*) and mind (*animus*), but not as to his body, therefore not totally such: but from much experience in the spiritual world it hath been made known to me, that man from head to foot, or from the first principles in the head to the ultimates in the body, is such as his love is: for all in that world are forms of their own love, the angels forms of celestial love, and the devils forms of infernal love, the latter being deformed in face and in body, but the former being beautiful in face and in body; and when their love is assaulted, their faces are changed, and if it is much assaulted, they disappear totally; this is peculiar in that world; the reason why it so happens is, because their body makes one with their mind. From what hath been said above, it is evident why all things of the body are principiates, that is, contextures proceeding by fibres from their principles, which are receptacles of love and wisdom, and that such as the principles are, such must also the principiates be, wherefore whithersoever the principles tend, the principiates follow, for they cannot be separated. Hence it is, that he who elevates his mind to the Lord, is totally elevated to the Lord; and that he who debases his mind to hell, is totally debased to it: wherefore the whole man, according to his life's love, goes either to heaven or to hell. It is a tenet of angelic wisdom, that the mind of man is a man, because God is a Man; and that the body is the ex-

ternal of the mind which feels and acts; and that thus they are one, and not two.

370. It is to be observed, that the forms themselves of the members, organs, and viscera, as to their essential texture, consist of fibres arising from their principles or beginnings in the brains, but that they are fixed by substances and matters such as are in the earth, and from the earth in the air and æther, which is done by means of the blood: wherefore that all things of the body may subsist in their formation, and thus be permanent in their functions, man is to be nourished by material food, and constantly renewed.

371. THAT THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS. This we shall prove in the following series; I. that all things of the mind have reference to the will and the understanding, and all things of the body to the heart and the lungs: II. that there is a correspondence of the will and the understanding with the heart and the lungs, and thence a correspondence of all things of the mind with all things of the body: III. that the will corresponds to the heart: IV. that the understanding corresponds to the lungs: V. that by this correspondence may be discovered many arcana concerning the will and the understanding, thus also concerning love and wisdom: VI. that the mind of man is his spirit, and that the spirit is a man, and that the body is the external by which the mind or spirit thinks and acts in its world: VII. that the conjunction of the spirit of man with his body is by the correspondence of his will and understanding with his heart and lungs, and their disjunction by the want of correspondence.

372. 1. *That all Things of the Mind relate to the Will and the Understanding, and all Things of the Body to the Heart and the Lungs.* By the mind is meant no other than the will and the understanding, which in their complex are all things which affect a man, and which a man thinks, thus they

are all the things which are of the affection and thought of a man; the things which affect a man are of his will, and the things which a man thinks are of his understanding. That all things of the thought of a man are of his understanding, is known, because a man thinks from his understanding: but that all things of the affection of a man are of his will, is not so well known: the reason why it is not so well known, is, because a man, when he thinks, does not attend to the affection, but only to the things which he thinks; as when he hears a person speaking, he does not attend to the tone of voice, but to the speech itself; when nevertheless the affection in thought is similar to the tone of voice in speech, wherefore from the tone of voice of the speaker is known his affection, and from his speech his thought. The reason why the affection is of the will, is, because all affection is of love, and the receptacle of love is the will, as was shewn above. He who doth not know that the affection is of the will, confounds the affection with the understanding, for he says it is one with thought, when nevertheless they are not one, but they act as one: that they are confounded, is evident from common speech, as when it is said, I think to do this, that is, I will to do this; but that they are two, is also evident from common speech, as when it is said, I will [to] think of this: and when he thinks of it, the affection of the will is in the thought of the understanding, as the tone of voice is in speech, as hath been said. That all things of the body have relation to the heart and the lungs is known; but that there is a correspondence of the heart and the lungs with the will and the understanding, is not known; wherefore this matter shall be treated of in what follows.

373. Forasmuch as the will and the understanding are receptacles of love and wisdom, therefore they are two organic forms, or forms organized from the purest substances; for they must needs be such in order to their being recepta-

cles. It is no objection that their organization is not manifest to the eye, being within the sight of it,* even when exalted by microscopes. Very small insects also are within the sight, in which there are also organs of sense and motion, for they feel, and walk, and fly; that they also have brains, hearts, pulmonic tubes, and viscera, hath been discovered from the anatomy of them by the skilful through the assistance of microscopes: and whereas the very small insects themselves are not manifest to the sight, and still less the little viscera of which they consist, and it is not denied that they are organized even to every particular in them, how then can it be said, that the two receptacles of love and wisdom, which are called the will and the understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or upon any thing which doth not substantially exist? How can thought be otherwise inherent, and any one speak from thought which is not inherent? Is not the brain, where thought exists, full, and every thing therein organized? The organic forms themselves appear there to the naked eye, and in the cortical substance are manifest the receptacles of the will and the understanding in their principles [or beginnings], where there are seen as it were little glands, concerning which see above, n. 366. Do not, I beseech you, think of these things from an idea of a vacuum: a vacuum is nothing, and in nothing there is nothing, and from nothing nothing exists: concerning the idea of a vacuum, see above, n. 82.

374. II. *That there is a Correspondence of the Will and the Understanding with the Heart and the Lungs, and thence a*

* By this expression, "being *within the sight*," as here used by our Author, is meant that they cannot be comprehended by *external* vision, being too minute to affect its gross organs, and thus being in a state as it were *interior* to that of the corporeal eye.

Correrpondence of all things of the Mind with all things of the Body. This is new, because it hath not heretofore been known, by reason that it was not known what that which is spiritual is, and what is its difference from that which is natural, and therefore it was not known what correspondence is; for there is a correspondence of spiritual things with natural things, and by it a conjunction of them. It is said that heretofore it was not known what that which is spiritual is, and what its correspondence is with that which is natural, and consequently what correspondence is: but still both might have been known: who doth not know that affection and thought are spiritual, and thence that all things of affection and thought are spiritual? Who doth not know that action and speech are natural, and thence that all things which are of action and speech are natural? Who doth not know that affection and thought, which are spiritual, cause a man to act and speak? Who may not thence know what the correspondence is of things spiritual with things natural? Doth not thought cause the tongue to speak, and affection together with thought cause the body to act? They are two distinct things; I can think and not speak, and I can will and not act; and it is known that the body doth not think and doth not will, but that the thought falls into speech, and the will into the action. Doth not the affection shine forth in the face, and present therein a type of itself? This every one knows. Is not the affection, considered in itself, spiritual, and the changes of the face, which are also called the looks (*vultus*), natural? Who might not thence have concluded that there is a correspondence between them; and consequently that there is a correspondence of all things of the mind with all things of the body? And forasmuch as all things of the mind have relation to affection and thought, or, what is the same, to the will and the understanding, and all things of the body to the heart and the lungs, who might not thence have concluded that there is a correspon-

dence of the will with the heart and of the understanding with the lungs. The reason that such things have not been known, although they might have been known, is, because man is become so external, that he is not willing to acknowledge any thing but what is natural : this is the delight of his love, and thence the delight of his understanding ; wherefore to elevate his thought above the natural principle to any thing spiritual separate from the natural, is unpleasant to him ; therefore he cannot think otherwise from his natural love and delight, than that what is spiritual is something more purely natural, and that correspondence is something flowing in by continuity : yea, the merely natural man cannot think of any thing separated from what is natural, this to him being nothing. A further reason why these things have not heretofore been seen and known, is, because all the things of religion, which are called spiritual, have been removed out of the sight of man by this dogma received in the whole christian world, that things theological, which are spiritual, and which the councils and certain leaders in the church have concluded upon, are blindly to be believed, because, say they, they transcend the understanding : hence some have thought what is spiritual to be like a bird which flieth above the air in the æther, where the eye-sight doth not reach ; when nevertheless it is like a bird of paradise, which flieth near the eye, and toucheth its pupil with its beautiful wings, and wisheth to be seen : by the sight of the eye is meant the sight of the understanding.

375. The correspondence of the will and the understanding with the heart and the lungs cannot be nakedly confirmed, that is, by things rational alone, but it may by effects : the case herein is similar as with the causes of things, which indeed may be seen rationally, but not clearly except by effects, for the causes are in the effects, and give themselves to be seen through them ; neither doth the mind before confirm itself concerning causes : the effects of this cor-

respondence shall be delivered in what follows. But lest any one with respect to this correspondence should fall into ideas taken from hypotheses concerning the soul, let him first read over those things which are shewn in the preceding article, viz. that the love and wisdom, and thence the will and understanding constitute the life itself of man, n. 363, 364; that the life of man, in its principles, is in the brains, and its principiate in the body, n. 365; that as the life is in its principles, such it is in the whole and in every part, n. 366; that the life, by those principles, is from every part in the whole, and from the whole in every part, n. 367; that as the love is, such is the wisdom, and consequently such is the man, n. 368.

376. Here, for the sake of confirmation, it is permitted to adduce a representation of the correspondence of the will and the understanding with the heart and the lungs, which was seen in heaven among the angels: they by a wonderful fluxion into convolutions, such as no words can express, formed somewhat like a heart and lungs, with all the interior contextures which are in them, in doing which they followed the flux of heaven; for heaven makes an effort to such forms [*connititur in tales formas*] from the influx of love and wisdom from the Lord; and thus they represented the conjunction of the heart and lungs, and then at the same time their correspondence with the love of the will and the wisdom of the understanding: this correspondence and union they called the heavenly marriage, saying that the case is the same in the whole body, and in every one of its members, organs, and viscera, as with the things appertaining to the heart and the lungs therein; and where the heart and lungs do not act, and each perform its part, there cannot exist any motion of life from any voluntary principle, nor any sense of life from any intellectual principle.

377. Forasmuch as in what follows the correspondence of the heart and the lungs with the will and the understanding

is treated of, and upon this is founded the correspondence of all things of the body, which are called members of the whole, organs of the senses, and viscera of the body; and forasmuch as the correspondence of things natural with things spiritual hath not hitherto been known, and nevertheless is amply set forth in two works, whereof the one treateth concerning *Heaven and Hell*, and the other concerning the spiritual sense of the Word in Genesis and Exodus, which is called *Arcana Cœlestia*, I shall here point out what is written and shewn concerning correspondence in those two works. In *The Work concerning Heaven and Hell*: of the correspondence of all things of heaven with all things of man, n. 87 to 102: of the correspondence of all things of heaven with all things of the earth, n. 103 to 115. In the work concerning the spiritual sense of the Word in Genesis and Exodus, which is called *Arcana Cœlestia*: of the correspondence of the face and its looks with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4880, 5195, 5168, 5695, 9306: of the correspondence of the body as to its gestures and actions with things intellectual and voluntary, n. 2988, 3632, 4215: of the correspondence of the senses in general, n. 4318 to 4330: of the correspondence of the eyes and their sight, n. 4403 to 4420: of the correspondence of the nose and of the smell, n. 4624 to 4634: of the correspondence of the ears and of the hearing, n. 4652 to 4660: of the correspondence of the tongue and of the taste, n. 4791 to 4805: of the correspondence of the hands, arms, shoulders, and feet, n. 4931, to 4953: of the correspondence of the loins and members of generation, n. 5050 to 5062: of the correspondence of the interior viscera of the body, in particular of the stomach, of the thymus gland, of the receptacle and ducts of the chyle, and of the mesentery, n. 5171 to 5180, 5189: of the correspondence of the spleen, n. 9698: of the correspondence of the peritonæum, the kidneys, and the bladder, n. 5377 to 5396: of the corres-

pondence of the liver, also of the hepatic, cystic, and pancreatic ducts, n. 5183, to 5185: of the correspondence of the intestines, n. 5392 to 5395, 5379: of the correspondence of the bones, 5560 to 5564: of the correspondence of the skin, n. 5552 to 5573: of the correspondence of heaven with man, n. 911, 1900, 1982, 2996, 2998, 3624 to 3649, 3741 to 3745, 3884, 4091, 4279, 4423, 4524, 4525, 6013, 6057, 9279, 9632: that all things which are in the natural world and its three kingdoms, correspond to all things which appear in the spiritual world, n. 1632, 1881, 2758, 2890 to 2893, 2897 to 3043, 3213 to 3227, 3483, 3624 to 3649, 4044, 4053, 4156, 4366, 4939, 5116, 5377, 5428, 4477, 8211, 9280: that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619 to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213 to 3226, 3348, 3350, 3457, 3485, 3748, 9481, 9570, 9576, 9577. The correspondence of the literal sense of the Word with its spiritual sense is treated of in the above work throughout, concerning which see also the *Doctrine of the New Jerusalem concerning the Lord*, n. 5 to 26, 27 to 69.

378. III. *That the Will corresponds to the Heart*, cannot so clearly appear separately, as from the will viewed in its effects, according to what hath been said above: separately it may appear from this, that all the affections which are of love induce changes in the heart as to its motions, as is evident from the pulsation of the arteries, which act synchronously with the heart: its changes and motions according to the affections of love are innumerable; those which are felt by the finger are only, that it beats slow or quick, high or low, soft or hard, equal or unequal, and so on; therefore otherwise in joy than in sadness, otherwise in tranquility of mind than in anger, otherwise in intrepidity than in fear, otherwise in hot diseases than in cold, and so on. Forasmuch as the motions of the heart, which are called its systole and diastole, are so changed and varied according to the affec-

tions of any one's love, therefore many of the ancients, and from them some of the moderns, have ascribed the affections to the heart, and have also assigned their habitation there: hence in common conversation we speak of a magnanimous and a timid heart, a joyful and a sad heart, a soft and a hard heart, a great and a little heart, a whole and a broken heart, a fleshy and a stony heart; we speak also of being fat, soft, and meek in heart, and of giving the heart to do a thing, of giving one heart, of giving a new heart, of treasuring up in the heart, of receiving in the heart, of not coming in to the heart, of hardening to the heart, of being a friend at heart: hence too the terms concord, discord, vecord* [malicious madness], and other similar expressions, which are of love and its affections. In like manner the Word speaketh, by reason that the Word is written by correspondences. Whether you say the love, or the will, it is the same, because the will is the receptacle of the love, as was said above.

379. That in man, and in every animal, there is vital heat, is known, but whence its origin is, is not known: every one speaks of it from conjecture, wherefore they who did not know any thing of the correspondence of things natural with things spiritual, have ascribed its origin, some to the heat of the sun, some to the activity of parts, some to life itself; but forasmuch as they did not know what life is, they proceeded no farther than barely to say so. But he who knoweth that there is a correspondence of love and its affections with the heart and its derivations, may know that love is the origin of vital heat: for love proceeds from the spiritual sun, where the Lord is, as heat, and is also felt by the angels as heat: this spiritual heat, which in its essence is love, is what flows by correspondence into the heart and its blood,

* It may be necessary to inform the unlearned reader, that these three terms are compounded each of a preposition, and the latin word *cor*, which signifies the heart.

and gives it heat, and at the same time vivifies it [gives it life]. That a man, according to his love and its degree, is heated, and as it were fired, and that according to its decrease he grows torpid and cold, is known, for it is felt and seen; it is felt from the heat of the whole body, and it is seen from the redness of the face; and, on the other hand, its extinction is felt from the coldness of the body, and is seen from the paleness of the face. Forasmuch as love is the life of man, therefore the heart is the first and ultimate principle of his life: and forasmuch as love is the life of man, and the soul operates its life in the body by the blood, therefore blood, in the Word, is called the soul, Genesis ix. 4. Levit. xvii. 14. What is meant by soul in various senses, will be said in what follows.

380. The blood being red is grounded also in the correspondence of the heart and the blood with love and its affections: for in the spiritual world there are colours of all kinds; the red and white colours are their fundamentals, and the rest derive their varieties from them and their opposites, which are a dusky fiery colour, and black; the red colour there corresponds to love, and the white corresponds to wisdom. The reason why the red colour corresponds to love, is, because it derives its origin from the fire of the sun of that world, and the reason why the white colour corresponds to wisdom, is, because it derives its origin from the light of the same sun; and forasmuch as there is a correspondence of love with the heart, therefore the blood cannot be otherwise than red, and indicate its origin. Hence it is that in the heavens where love to the Lord is predominant, the light is flame-coloured, and the angels there are clothed in purple garments; and in the heavens where wisdom is predominant, the light is white, and the angels there are clothed in white linen garments.

381. The heavens are distinguished into two kingdoms, whereof the one is called the celestial, and the other the spi-

ritual kingdom ; in the celestial kingdom love to the Lord is predominant, and in the spiritual kingdom wisdom from that love is predominant: that kingdom where love is predominant is called the *cardiac* kingdom of heaven; and that kingdom where wisdom is predominant is called the *pulmonic** kingdom of heaven. It is to be noted, that the universal angelic heaven in its complex resembles one man, and before the Lord appears as one man; wherefore the heart thereof constitutes one kingdom, and the lungs constitute another, for there is a *cardiac* and *pulmonic* motion in common in the whole heaven, and thence in particular in each angel; and the common cardiac and pulmonic motion is from the Lord alone, because from Him alone is love and wisdom: for in the sun, where the Lord is, and which is from the Lord, there are those two motions, and thence in the angelic heaven, and in the universe: abstract space, and think of omnipresence, and you will be confirmed that it is so. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work concerning *Heaven and Hell*, n. 26, 27, 28; and that the universal angelic heaven in its complex resembles one man, in the same work, n. 59 to 87.

382. IV. *That the Understanding corresponds to the Lungs.* This follows from what hath been said concerning the correspondence of the will with the heart: for there are two things which rule in the spiritual man, or in the mind, viz. the will and the understanding, and there are two things which rule in the natural man, or in the body, viz. the heart and the lungs; and there is a correspondence of all things of the mind with all things of the body, as was said above: hence it follows, that whilst the will corresponds to the heart, the understanding corresponds to the lungs. Every one also

*It may here again be expedient to acquaint the unlearned reader, that the term *cardiac* is derived from the latin word *cor* which signifies heart, and that the term *pulmonic* is derived from the latin word *pulmo* signifying the lungs.

may perceive in himself, that the understanding corresponds to the lungs, as well from his thought as from his speech : *from thought* thus : no one can think unless the breath of the lungs concurs and accords, wherefore when he thinks tacitly he breathes tacitly, if he thinks deeply [*alte*] he breathes deeply, he draws in and relaxes, compresses and elevates, the lungs, according to his thought, consequently according to the influx of affection from love, either slowly, hastily, eagerly, mildly, or attentively; yea, if he holds his breath altogether, he cannot think, except in his spirit from its respiration, which is not manifestly perceived : *from speech* thus : there doth not flow from the mouth the smallest expression without the assistance and help of the lungs; for sound which is articulated into words, all exists from the lungs by the trachea and epiglottis; wherefore the speech, according to the inflation of those bellows, and the opening of their passage, is raised even to clamour, and according to their contraction is diminished, and if the passage is closed, speech ceases with thought.

383. Forasmuch as the understanding corresponds to the lungs, and thence thought corresponds to the respiration of the lungs, therefore by soul and spirit, in the Word, is signified the understanding; as where it is said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul," Matth. xxii. 37: and "That God will give a new heart and a new spirit," Ezek. xxxvi. 26; Psalm li. 10: That the heart signifieth the love of the will, was shewn above; hence by the soul and spirit is signified the wisdom of the understanding. That by the Spirit of God, which is also called the Holy Spirit, is meant the divine wisdom, and thence divine truth, whereby man hath illustration, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 50, 51. Hence it is, that "The Lord breathed on His disciples, and said, receive ye the Holy Spirit," John xx. 22: hence also it is said, that

“ Jehovah God breathed into the nostrils of Adam the
 “ breath of lives, and he became a living soul,” Gen. ii. 7;
 and that He said to the prophet, “ Prophecy unto the wind,
 “ and say unto the wind, come from the four winds, O
 “ breath [spirit] and breathe upon these slain, that they
 “ may live,” Ezek. xxxvii. 9: and in like manner in other
 places: hence it is that the Lord is called *the breath [spirit]*
of the nostrils, and also *the breath of life*. Forasmuch as the
 breath passeth through the nostrils, therefore by them is sig-
 nified perception; and an intelligent person is said to be of
 an acute nostril,* and one who is not intelligent to be of a
 dull nostril. From the same ground it is, that spirit (or
 breath) and wind, in the Hebrew, and in some other lan-
 guages, are expressed by one word; for the word spirit de-
 rives its origin from animation (*animatio*), wherefore also
 when a man dies it is said that he gives up the ghost
 (*emittat animam*). From the same ground also it is that
 man believes, that a spirit is wind, or somewhat aerial,
 such as is the breath which is breathed out from the
 lungs; and in like manner the soul. Hence it may ap-
 pear that by loving God with all the heart and all the
 soul, is meant with all the love and all the understanding;
 and that by giving a new heart and a new spirit, is meant a
 new will and a new understanding. Forasmuch as spirit
 signifies understanding, therefore it is said of Bezaleel,
 “ That he was filled with the spirit of wisdom, of intelli-
 “ gence, and of knowledge,” Exod. xxxi. 3; and of Joshua,
 “ That he was filled with the spirit of wisdom,” Deut.
 xxxiv. 9; and Nebuchadnezzar saith of Daniel, “ That the

* The learned reader will not need to be informed that this is a form of speaking common with the Latin writers, and that the expressions here used by our author, *acutæ naris*, and *obesæ naris*, were generally applied to denote the different characters of an intelligent and unintelligent person. In English it is common also to speak of having an acute or sharp scent, and of scenting or smelling out a thing.

“ excellent spirit of knowledge, of intelligence, and of wisdom, was in him,” Dan. vi. 3; and in Isaiah it is said, “ They that erred in spirit shall have intelligence?” xxix. 24. So also in many other places.*

384. Forasmuch as all things of the mind have relation to the will and the understanding, and all things of the body to the heart and the lungs, therefore in the head there are two brains, and they distinct from each other as the will and the understanding are, the cerebellum being particularly for the will, and the cerebrum particularly for the understanding: in like manner the heart and the lungs in the body are distinct from the other viscera there; they are separated by the diaphragm, and are inclosed in their proper covering, which is called the pleura, and constitute that part of the body which is called the breast. In the other parts of the body, which are called the members, organs, and viscera, these two (the will and the understanding) are conjoined, wherefore also there are pairs; as of the arms and hands, of the loins and feet, of the eyes, of the nostrils; in the body, of the kidneys, ureters, and testicles; and the viscera which are not pairs are divided into right and left. The brain itself, also, is divided into two hemispheres, the heart itself into two ventricles, and the lungs themselves into two lobes; and the right of them hath relation to the good of truth, and the left to the truth of good, or, what is the same, the right hath relation to the good of love, from whence cometh the truth of wisdom, and the left to the truth of wisdom

* It may assist the understanding of the above to the unlearned reader to be informed, that the term for spirit and breath, in the learned languages, is the same, and thus the English term spirit, from the Latin *spiritus*, strictly signifies the same as breath, though in our tongue we make a distinction between them, always using the former term according to its literal signification to denote natural breath, and the latter according to its internal signification to denote spiritual breath, or *intellectual life*; thus speaking, as in many other instances, according to the principles of correspondence, using a natural term to express a spiritual idea.

from the good of love. And forasmuch as the conjunction of good and truth is reciprocal, and by that conjunction there is made as it were a one, therefore also those pairs in man act together, and conjointly, in their functions, motions, and senses.

385. V. *That by this Correspondence may be discovered many Arcana concerning the Will and the Understanding, thus also concerning Love and Wisdom.* In the world it is scarcely known what the will is, and what love is, inasmuch as man cannot love, and from love will, from himself, in like manner as he can understand and think as from himself: just for instance as he cannot from himself act upon the heart to make it move itself, as he can act upon the lungs to make them respire from himself. Now forasmuch as it is scarcely known in the world what the will and love are, and yet it is known what the heart and lungs are, for the two latter are objects of sight and may be seen, and also are seen and described by anatomists, whereas the will and the understanding are not objects of sight, and cannot be seen; therefore when it is known that they correspond, and by correspondence act as one, many arcana may be discovered concerning the will and the understanding which otherwise cannot be discovered; as concerning the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will; or concerning the conjunction of love with wisdom and the reciprocal conjunction of wisdom with love; also concerning the derivation of love into affections, and concerning the consociations of the affections, and their influx into their perceptions and thoughts, and at length according to correspondence into the acts and senses of the body. These and more arcana may both be discovered and demonstrated from the conjunction of the heart and the lungs, and from the influx of the blood from the heart into the lungs, and its reciprocal influx from the

lungs into the heart, and thence through the arteries into all the members, organs, and viscera, of the body.

386. VI. *That the Mind of Man is his Spirit, and that the Spirit is a Man, and that the Body is the external, by which the Mind or Spirit feels and acts in its World.* That the mind of man is his spirit, and that the spirit is a man, is difficult to be believed by those who have thought that the spirit is wind, and that the soul is as it were somewhat ethereal, such as is the breath breathed out of the lungs, for they say, how can spirit be a man, when it is spirit; and how can the soul be a man when it is the soul?* in like manner they think of God, because He is called a spirit. This idea of the spirit and the soul they have derived from hence, that spirit and wind in some languages are expressed by one word; also from this circumstance, that when a man dies, it is said that he gives up the ghost [the spirit or soul]; and that life returns, when the spirit or breath of the lungs returns in persons who had been suffocated or in a swoon; and forasmuch as they do not then perceive any thing but wind and air, they judge, from the eye and bodily sense, that the spirit and soul of man after death is not a man. From this corporeal judgment of the spirit and soul various hypotheses have arisen, which have given birth to a belief, that man doth not become a man till the day of judgment, and that in the mean time he abides in some place or other, and waits for reunion, according to what was said in the *Continuation of the Last Judgment*, n. 32 to 38. Forasmuch as the mind of man is his spirit, therefore the angels, who are also spirits, are called minds.

387. *That the mind of man is his spirit, and that the spirit*

* To understand this it must be recollected, that the word for soul in the Latin language, (*anima*) is a term that has reference to breathing; but in our tongue we have, as in the case of the term spirit, dropped the literal meaning and retained only the figurative.

is a man, is, because by the mind are meant all things of the will and the understanding of man, and these are in their principles in the brains and in their principiates in the body, therefore they are all things of man, as to their forms; and this being the case, the mind, that is, the will and the understanding, actuates the body and all its parts at pleasure; for doth not the body do whatsoever the mind thinks and wills? The mind directs the ear to hear, and disposes the eye to see; the mind moves the tongue and lips to speak; it actuates the hands and fingers to do whatsoever it pleases; and the feet to walk whither it will: is the body thus any thing but obedience to its mind? Can the body be such, unless the mind in its principiates be in the body? Is it consistent with reason to think, that the body acts from obedience because the mind so wills? At this rate they would be two, one above and the other below, and the one would command and the other obey; forasmuch as this is not consistent with any reason, it follows, that the life of man is in its principles in the brains, and in its principiates in the body, according to what was said above, n. 365; also that as the life is in its principles, such it is in the whole and every part, n. 366; and that the life by these principles is from every part in the whole, and from the whole in every part, n. 367. That all things of the mind have relation to the will and the understanding, and that the will and the understanding are the receptacles of love and wisdom from the Lord, and that these two constitute the life of man, hath been shewn in the preceding pages.

388. From what hath now been said it may also be seen, that the mind of man is the man himself; for the first rudiment [*tela*] of the human form, or the human form itself with all and every thing appertaining to it, is derived from principles continued from the brain through the nerves; according to what hath also been shewn above. This is the form into which man comes after death, and which is then called a spirit and an

angel, and which is in all perfection a man, but spiritual : his material form, which is added and superinduced in the world, is not a human form from itself, but from the above spiritual form, being added and superinduced in order that man may perform uses in the natural world, and also carry along with him, from the purer substances of the world, some fixed continent for spiritual things, and so continue and perpetuate his life. It is a tenet of angelic wisdom, that the mind of man, not only in general, but in every particular, is in a perpetual effort tending to the human form, because God is a Man.

389. That man may be man, no part must be wanting, neither in the head nor in the body, which exists in perfect man : for there is not any thing there which doth not enter into that form, and constitute it : for it is the form of love and wisdom, which, viewed in itself, is divine : all the determinations of love and wisdom are in it, which are infinite in God-Man, but finite in His image, which is man, angel, and spirit : if any part were wanting which exists in man, there would be wanting something of the determination from love and wisdom corresponding to themselves, by which the Lord might be in man from first principles in ultimates, and from His divine love by His divine wisdom provide uses in the created world.

390. VII. *That the Conjunction of the Spirit of Man with his Body is by the Correspondence of his Will and Understanding with his Heart and Lungs, and their Disjunction by the want of Correspondence.* Forasmuch as hitherto it hath not been known that the mind of man, by which is meant the will and understanding, is his spirit, and that the spirit is a man, and it hath not been known that the spirit of man hath a pulse and respiration, as well as his body, it could not be known that the pulse and respiration of the spirit in man flow into the pulse and respiration of his body, and produce them. Seeing therefore the spirit of man hath a pulse and

respiration as well as his body, it follows that there is a similar correspondence of the pulse and respiration of the spirit of man with the pulse and respiration of his body; for the mind, as was said, is his spirit: wherefore when the correspondence of these two motions ceases, a separation is effected, which is death. A separation or death ensues, when the body comes into such a state, from whatsoever disease or accident it be, that it cannot act as one with its spirit; for thus their correspondence perishes, and with the correspondence their conjunction; not when the respiration only ceases, but when the pulsation of the heart ceases: for so long as the heart is moved, the love with its vital heat remains, and preserves life, as is evident from swoons and from suffocations, also from the state of life of the embryo in the womb. In a word, the life of a man's body depends upon the correspondence of its pulse and respiration with the pulse and respiration of his spirit, and when that correspondence ceases, the life of the body ceases, and his spirit departs, and continues its life in the spiritual world, which is so much like his life in the natural world, that he does not know that he is deceased. Several come into the spiritual world two days after leaving the body, for I have conversed with some after two days.

391. That spirits have equally a pulse and respiration, as well as a man of the world in the body, cannot be confirmed otherwise than from spirits and angels themselves, when permission is given to converse with them: this permission hath been given to me: wherefore, being questioned concerning this matter, they said that they are equally men as men are in the world, and that they alike have a body, but a spiritual one, and that they feel alike the pulsation of the heart in the breast, and of the artery in the wrist, as they who are men in the natural world: on this subject I have questioned many, and they all said alike. That the spirit of man respire in his body, hath been given me to know

from my own experience : leave was once given to the angels to guide my respiration and diminish it at pleasure, and at length to stop it, until the respiration of my spirit only remained, which I then sensibly perceived : that the like was done to me, when it was given to know the state of dying persons, may be seen in the work on *Heaven and Hell*, n. 449. I have sometimes also been reduced to the respiration of my spirit alone, which I then sensibly perceived to be in concord with the common respiration of heaven : many times also I have been in a similar state with the angels, and likewise elevated to them into heaven, and then in the spirit out of the body, and spake with them with a respiration in like manner as in the world. From these and other living documents it was evident to me, not only that the spirit of a man respire in his body, but also after he has left the body ; and that the respiration of the spirit is so tacit, that it is not perceived by man, and that it flows into the manifest respiration of the body, just as cause into effect, and thought into the lungs, and by the lungs into speech : hence also it is evident, that the conjunction of the spirit and the body in man, is by means of the correspondence of the cardial and pulmonary motion of both.

392. The ground and reason why these two motions, the cardial and the pulmonary, exist and persist, is, because the universal angelic heaven, as well in general as in particular, is in these two vital motions ; and the ground and reason why the universal angelic heaven is in them, is, because the Lord from the sun, where He Himself is, and which is from Him, infuses them ; for that sun operates these two motions from the Lord : and forasmuch as all things of heaven and the world depend from the Lord by that sun in such connection from their form, as a connected work from its first principle to its ultimates, and forasmuch as the life of love and wisdom is from Him, and all the powers of the universe are from life, it is evident that they have no other

origin. It follows, that their variation is according to the reception of love and wisdom.

393. Of the correspondence of these motions more will be said in what follows; as what that correspondence is with those who respire with heaven, also what with those who respire with hell, also what with those who speak with heaven, and think with hell, thus what it is with hypocrites, assenting flatterers, dissemblers, and others.

394. THAT FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE UNDERSTANDING WITH THE LUNGS, MAY BE KNOWN ALL THINGS WHICH CAN BE KNOWN OF THE WILL AND THE UNDERSTANDING, OR OF LOVE AND WISDOM, CONSEQUENTLY ALL THAT CAN BE KNOWN OF THE SOUL OF MAN. Many in the learned world have laboured on the enquiry concerning the soul; but forasmuch as they knew nothing of the spiritual world, and of the state of man after death, they could not do otherwise than construct hypotheses, not of the nature of the soul, but of its operation upon the body: of the nature of the soul, they could not have any other idea, than as of some pure principle in æther, and of its contingent than as of æther; on this subject however they durst not publish much, lest they should attribute any thing natural to the soul, knowing that the soul is spiritual. Now forasmuch as they had such a conception of the soul, and nevertheless it was known to them that the soul operates upon the body, and produces all things in it, which have relation to its sense and motion; therefore they laboured, as was observed on the enquiry concerning the operation of the soul upon the body, which some said was effected by influx, and some by harmony: but forasmuch as by this means nothing was discovered, in which the mind, which is desirous to see the ground of things, can acquiesce, therefore it hath been given me to converse with angels, and through their wisdom to be enlightened concerning this

matter. It is a tenet of this wisdom, that the soul of man, which lives after death, is his spirit, and that this is in perfect form a man, and that the soul of this form is the will and the understanding, and that the soul of these is love and wisdom from the Lord, and these two are what constitute the life of man, which is from the Lord alone, and that the Lord, for the sake of the reception of Himself by man, causes life to appear as if it were man's? But lest man should ascribe life to himself as his own, and thus withdraw himself from the reception of Him, the Lord also hath taught that the all of love which is called good, and the all of wisdom which is called truth, is from Him, and nothing of them from man; and forasmuch as these two are life, that the all of life, which is life, is from Him.

395. Forasmuch as the soul, as to its very esse, is love and wisdom, and these two are from the Lord in man, therefore in man are created two receptacles, which also are the habitations of the Lord in man, one for love, and the other for wisdom; that which is for love is called the will, and the other which is for wisdom is called the understanding: now forasmuch as love and wisdom in the Lord are distinctly one, as may be seen above, n. 17 to 22, and the divine love is of His divine wisdom, and the divine wisdom is of His divine love, n. 34 to 39, and they in like manner proceed from God-Man, that is, from the Lord, therefore, in man, these two receptacles and habitations, which are called the will and the understanding, are so created by the Lord, that they may be distinctly two, but still may act as one in every operation and in every sensation, for therein the will and the understanding cannot be separated. But in order that man may be enabled to become a receptacle and habitation, from the necessity of the end, it was provided, that the understanding of man may be elevated above his own love into a certain light of wisdom, in the love of which he is not, and by it see and be taught how he ought to live, that he

may also come into that love, and so enjoy beatitude to eternity. Now forasmuch as man hath abused the faculty of elevating his understanding above his own love, therefore he hath destroyed in himself that which might have been the receptacle and habitation of the Lord, that is, of love and wisdom from the Lord, by making his will the habitation of self-love and the love of the world, and his understanding the habitation of confirmations of those loves. This is the original cause whence these two habitations, the will and the understanding, became the habitations of infernal love, and, by confirmations in their favour, of infernal thought, which in hell they consider as wisdom.

396. The reason that the love of self and the love of the world are infernal loves, and that man could come into them, and so destroy will and understanding in himself, is, because the love of self and the love of the world are by creation heavenly, for they are loves of the natural man subservient to spiritual loves, as foundations are subservient for houses: for man from the love of self and of the world wisheth well (*vult bene*) to his body; he desireth to be fed, clothed, to have a habitation, to consult the good of his house, to seek after functions for the sake of use, yea to be honoured according to the dignity of the affairs which he administers for the sake of obedience, and also from the pleasures of the world to be delighted and recreated; but all these for a certain end, which should be use, for by these he is in a state to serve the Lord, and to serve his neighbour: but when there is no love of serving the Lord and serving his neighbour, but only a love of serving self from the world, then that love from heavenly becomes infernal, for it causeth man to immerse his mind and soul in his proprium, which in itself is every evil.

397. Now lest man by his understanding should be in heaven, as he may be, and by his will in hell, and lest he should thus have a divided mind, therefore after death all of the

understanding, which is above his own love, is removed; whence it comes to pass that the will and the understanding in all at length act as one; in those who are in heaven the will loves good and the understanding thinks truth; but in those who are in hell the will loves evil and the understanding thinks what is false. Man does the same in the world when he thinks from his spirit, which is the case when he is alone, although many think otherwise when they are in the body, which is the case when they are not alone: the reason why in this case they think otherwise, is, because they elevate their understanding above the proprium of their will, or the love of their spirit. These observations are in order to shew, that the will and the understanding are two distinct things, and that nevertheless they were created to act as one, and that they are forced to act as one after death, if not before.

398. Now forasmuch as love and wisdom, and thence the will and the understanding, are what are called the soul, and in what follows it is to be shewn how the soul acts upon the body, and operates all things belonging to it, and this may be known from the correspondence of the heart with the will and of the lungs with the understanding; therefore by that correspondence are discovered the following propositions: I. that love or the will is the essential life of man: II. that love or the will constantly makes an effort to the human form, and to all things which are of the human form: III. that love or the will without a marriage with wisdom or the understanding cannot do any thing by its human form: IV. that love or the will prepares a house or bridal apartment for a future spouse, which is wisdom or the understanding: V. that love or the will also prepares all things in its human form, that it may act in conjunction with wisdom or the understanding: VI. that in effecting the nuptials, the first conjunction is by the affection of knowing, from which comes the affection of truth: VII. that the

second conjunction is by the affection of understanding, from which comes the perception of truth: VIII. that the third conjunction is by the affection of seeing truth, from which comes thought: IX. that love or the will by these three conjunctions is in its sensitive and active life: X. that love or the will introduces wisdom or the understanding into all things appertaining to its house: XI. that love or the will does nothing but in conjunction with wisdom or the understanding: XII. that love or the will conjoins itself to wisdom or the understanding, and causeth wisdom or the understanding to be reciprocally conjoined to it: XIII. that wisdom or the understanding, by virtue of the power given it by love or the will, may be elevated, and receive the things which are of the light from heaven, and perceive them: XIV. that love or the will can in like manner be elevated, and perceive the things which are of the heat from heaven, if it loves its spouse in that degree: XV. that otherwise love or the will draws down wisdom or the understanding from its elevation, to act as one with it: XVI. that love or the will is purified by wisdom in the understanding, if they are elevated together: XVII. that love or the will is defiled in the understanding, and by it, if they are not elevated together: XVIII. that love purified by wisdom in the understanding becomes spiritual and celestial: XIX. that love defiled in the understanding and by it becomes natural and sensual: XX. that still there remains the faculty of understanding, which is called rationality, and the faculty of acting, which is called liberty: XXI. that spiritual and celestial love is love towards one's neighbour, and love to the Lord; and that natural and sensual love is love of the world and love of self: XXII. that it is the same with charity and faith, and with their conjunction, as it is with the will and the understanding, and with their conjunction.

399. 1. *That Love or the Will is the essential Life of Man*, follows from the correspondence of the heart with the

will, of which see above, n, 378 to 381, for as the heart acts in the body, so the will acts in the mind; and as all things of the body, as to their existence and their motion, depend upon the heart, so all things of the mind, as to their existence and their life, depend upon the will: it is said upon the will, but it is meant upon love, because the will is the receptacle of love, and love is life itself, see above, n. 1, 2, 3, and love which is life itself is from the Lord alone. The reason why from the heart and its expansion throughout the body by the arteries and viens, it may be known that love or the will is the life of man, is, because the things which correspond to each other act in like manner, with this difference, that the one is natural and the other spiritual. How the heart acts in the body is evident from anatomy, which teaches that every thing lives, or is in compliance with life, where the heart acts by the vessels sent forth from itself, and that nothing lives where the heart doth not act by its vessels: and moreover the heart is the first and last organ that acts in the body; that it is the first, is evident from embryos, and that it is the last, is evident from dying persons, and that it acts without the co-operation of the lungs, is evident from persons suffocated, and from swoons: hence it may be seen, that as the substituted life of the body (*vita corporis succenturiata*) depends upon the heart alone, so in like manner the life of the mind depends upon the will alone, and that the will lives when the thought ceases, in like manner as the heart lives when respiration ceases, as is also evident from embryos, dying persons, persons suffocated and in swoons. From which consideration it follows, that love or the will is the essential life of man.

400. II. *That Love or the Will continually makes an Effort to the Human Form, and to all Things which are of the Human Form*, is evident from the correspondence of the heart with the will: for it is known, that all things of the body are formed in the womb, and that they are formed by

fibres from the brains, and by blood-vessels from the heart, and that the contextures of all the organs and viscera are formed from these two; from which it is evident, that all things of man exist from the life of the will, which is love, from its principles proceeding from the brains by fibres, and that all things of his body exist from the heart by the arteries and veins. From these considerations it manifestly appears, that life, which is love, and thence the will, is in a continual effort tending to the human form; and as the human form consists of all those things which are in man, it follows that love or the will is in a continual endeavour and effort of forming all those things: the reason why there is an endeavour and effort tending to the human form, is, because God is a Man, and divine love and divine wisdom is His life; from which is the all of life. Any one may see, that unless life, which is very Man, acted upon that which in itself is not life, nothing such as is in man could be formed, in whom there are thousands of thousands of things which act as one, and unanimously conspire to the image of the life from which they are derived, that man may be made capable of being a receptacle and habitation of Him. From which it may be seen, that love, and from love the will, and from the will the heart, are in a continual effort tending to the human form.

401. III. *That Love or the Will without a Marriage with Wisdom or the Understanding cannot do any thing by its Human Form.* This also is evident from the correspondence of the heart with the will: the embryo-man lives in his heart, but not in his lungs; for then the blood doth not flow from the heart into the lungs, and give him the faculty of respiration, but by the *foramen ovale* into the left ventricle of the heart; wherefore the embryo cannot then move any part of the body, for he lies confined, neither can he feel any thing, for the organs of the senses are shut up. It is the same with love or the will, from which still he lives, but in obscurity, that is, without sense and action: but as soon as the

lungs are opened, which is the case after birth, then he begins to feel and to act, and in like manner to will and to think. Hence it may appear, that love or the will without a marriage with wisdom or the understanding, cannot do any thing by its human form.

402. IV. *That Love or the Will prepares a House or Bridal Apartment for a future Spouse, which is Wisdom or the Understanding.* In the created universe and in all the particulars thereof there is a marriage of good and truth, and this is from hence, because good is of love, and truth is of wisdom, and these two are in the Lord, and from Him all things were created. How this marriage exists in man may be seen, as in a glass, in the conjunction of the heart with the lungs; for the heart corresponds to love or to good, and the lungs to wisdom or to truth, as above, n. 378 to 381, 382 to 384. From that conjunction it may be seen how love or the will betrotheth to itself wisdom or the understanding, and afterwards takes her to wife, or as it were enters into marriage with her: it espouses her to itself, in that it prepares a house or bridal apartment for her, and it takes her to wife, in that it conjoins her to itself by affections, and then operateth wisdom with her in that house. That it is so cannot be fully described, except in spiritual language, because love and wisdom, and thence the will and the understanding, are spiritual things, which indeed may be set forth in natural language, but not to the perception except obscurely, by reason of the want of a knowledge of what love is, what wisdom is, also what the affections of good are, and what the affections of wisdom, which are affections of truth. But nevertheless it may be seen what is the nature of the betrothing and of the marriage of love with wisdom, or of the will with the understanding, by a parallelism, which exists by their correspondence with the heart and the lungs: it is the same with the latter as with the former, so much the same that there is no difference at all, except that one is spi-

ritual and the other natural. From the heart therefore and the lungs it is evident, that the heart first forms the lungs, and afterwards conjoins itself to them; it forms the lungs in the embryo, and conjoins itself to them after birth: this the heart doeth in its house, which is called the breast, where their dwelling-place is, separated from the rest of the body by a partition, which is called the diaphragm, and by a membrane inclosing them, which is called the pleura. It is the same with love and wisdom, or with the will and the understanding.

403. V. *That Love or the Will prepares all Things in its Human Form, that it may act in conjunction with Wisdom or the Understanding.* It is said the will and the understanding, but it is well to be attended to, that the will is the whole man, for the will with the understanding is in its principles in the brains, and its principiates in the body, and thence in the whole and in every part, as was shewn above, n. 365, 366, 367: hence it may appear, that the will is the whole man as to the form itself, as well the common form as that of all the particulars, and that the understanding is its companion, as the lungs are to the heart. Let every one take heed to himself how he entertains an idea of the will as of any thing separate from the human form, for it is the same. From this it may be seen, not only how the will prepares a bridal apartment for the understanding, but also how it prepares all things in its house, which is the whole body, that it may act in conjunction with the understanding: this it prepares in such a manner, that all and every particular of the body may be joined to the understanding as they are joined to the will, or that all and every particular of the body may be in obedience to the understanding as they are in obedience to the will. How all and every part of the body is prepared for conjunction with the understanding as with the will, cannot be seen, except as in a glass or in an image by the science of anatomy in the body; for thereby

it is known how all things in the body are so connected, that when the lungs respire, all and every thing in the whole body is actuated by the respiration of the lungs, at the same time that they are also actuated by the pulsation of the heart. From anatomy it is known, that the heart is joined to the lungs by its auricles, and that these are continued into the interiors of the lungs ; also that all the viscera of the whole body are joined by ligaments to the cavity of the breast, and joined in such manner, that when the lungs respire, all and every thing in general and in particular receives something of the respiratory motion: for when the lungs are inflated, then the ribs expand the thorax, the pleura is dilated, and the diaphragm is pressed downward, and with these all the inferior parts of the body, which are connected to them by ligaments, receive some action from the action of the lungs ; not to mention other particulars, lest they who have not a knowledge of anatomy, from their ignorance of the terms of that science should be brought into obscurity concerning this matter: only consult those who have skill and knowledge in anatomy, whether all things in the whole body, from the breast to the lowest, be not so connected, that when the lungs are inflated in respiration, all and every thing is excited to an action synchronous with that of the lungs. From these considerations then it is evident what is the nature of the conjunction prepared for the understanding with all and every particular of the human form by the will ; only examine their connection, and survey them with an anatomical eye, and afterwards according to their connection consider their co-operation with the lungs in respiration and with the heart, and then instead of the lungs think of the understanding, and instead of the heart of the will, and you will see.

404. VI. *That in effecting the Nuptials, the first Conjunction is by the Affection of Knowing, from which comes the Affection of Truth.* By nuptials is meant the state of man after

birth, from the state of ignorance to the state of intelligence, and from this to the state of wisdom ; the first state, which is that of mere ignorance, is not here meant by nuptials, because then there is no thought of the understanding, but only an obscure affection, which is of love or of the will : this state is the initiation to the nuptials : that in the second state, which is that of childhood, there is an affection of knowing, is well known : by this the infant child learns to speak, and learns to read, and afterwards learns successively such things as are of the understanding. That love, which is of the will, operates this, cannot be doubted ; for if love or the will did not do it, it would not be done. That every man after birth hath the affection of knowing, and that by it he learns the things by which his understanding by degrees is formed, grows, and is perfected, every one acknowledges when from his reason he consults experience. That thence comes the affection of truth is also evident, for when man from the affection of knowing is become intelligent, he is not so much led by affection to know, as by affection to reason, and to conclude such things as are of his love, whether they be economical, civil, or moral : when this affection is elevated to spiritual things, it becomes the affection of spiritual truth : that its first principle or beginning was the affection of knowing, may be seen from this, that the affection of truth is an exalted affection of knowing, for to be affected by truths, is from affection to will to know them, and when he has found them, from the delight of affection to imbibe them.

VII. *That the second Conjunction is by the Affection of Understanding, from which comes the Perception of Truth,* is evident to every one, who is willing to view this from rational intuition. From rational intuition it is evident, that the affection of truth and the perception of truth are two faculties of the understanding, which in some persons meet in one, and in others not : they meet in one in those who desire to perceive truths in the understanding, and not in those

who only desire to know truths: for it is evident, that every one is so much in the perception of truth, as he is in the affection of understanding; for take away the affection of understanding truth, and there will be no perception of truth, but give the affection of understanding truth, and there will be a perception thereof according to the degree of affection; for in man, whose reason is sound, there is never wanting a perception of truth, if so be he hath only the affection of understanding truth: that every man hath the faculty of understanding truth, which is called rationality, was shewn above. VIII. *That the third Conjunction is by the Affection seeing Truth, from which comes Thought.* That the affection of knowing truth is one thing, the affection of understanding another, and the affection of seeing it another, or that the affection of truth is one thing, the perception of truth another, and thought another, is not seen except obscurely, by those who cannot distinctly perceive the operations of the mind, but it is seen very clearly by those who can: The reason why this is not seen except obscurely with those who do not distinctly perceive the operations of the mind, is, because they are together in thought with those who are in the affection of truth and in the perception of truth, and when they are together they cannot be distinguished. Man is in manifest thought when his spirit thinks in his body, which is especially the case when he is in company with others; but when he is in the affection of understanding, and thereby comes into the perception of truth, then he is in the thought of his spirit, which is meditation, which does indeed fall into thought of the body, but tacit, for it is above it, and looks down upon the things which are of thought from the memory as below it, for from them it either concludes or confirms: but the affection of truth itself is not perceived otherwise than as an effort of the will from a certain pleasure, which is inwardly in meditation as it were the life of it, which is but little attended to. From these considerations then it may appear, that these three,

the affection of truth, the perception of truth, and thought, follow in order from love, and that they exist no where else but in the understanding; for when love enters the understanding, as is the case when conjunction is effected, then it first produces the affection of truth, afterwards the affection of understanding that which it knows, and at length the affection of seeing in the thought of the body that which it understands, for thought is nothing else but internal sight: thought indeed exists first, because it is of the natural mind, but thought from the perception of truth, which is from the affection of truth, exists last; this thought is the thought of wisdom, but the other is thought from the memory by the sight of the natural mind. All the operations of love or of the will out of [or without] the understanding, have not relation to the affections of truth, but to the affections of good.

405. That these three, grounded in love which is of the will, follow in order in the understanding, may indeed be comprehended by the rational man, but yet not clearly seen, and so confirmed in the belief: now forasmuch as love which is of the will by correspondence acts as one with the heart, and wisdom which is of the understanding acts as one with the lungs, as was shewn above, therefore the things which were said above, n. 404, concerning the affection of truth, the perception of truth, and thought, cannot any other way be seen more clearly and confirmed than in the lungs and their structure; wherefore these shall be described in a few words. The heart after birth sends the blood into the lungs from its right ventricle; and when it has circulated through them receives it into its left ventricle, thus it opens the lungs; this the heart does by the pulmonary arteries and veins: the lungs are furnished with air-pipes [*bronchia*], which ramify, and at length end in air-cells, into which the lungs admit the air and so respire: about the bronchia and its ramifications there are also arteries and veins, which are called

the bronchial arteries and veins, arising from the *vena azyga* or *vena cava* and the *aorta*: these arteries and veins are distinct from the pulmonary arteries and veins: from these considerations it is evident, that the blood flows into the lungs by two different ways, and returns from them two different ways; hence it is, that the lungs can respire not synchronously with the heart; that the alternations of the heart and the alternations of the lungs do not act as one, is well known. Now forasmuch as there is a correspondence of the heart and lungs with the will and the understanding, as hath been shewn, and their conjunction by correspondence is such, that as the one acts so doth the other, it may be seen from the influx of the blood from the heart into the lungs, how the will flows into the understanding, and produces those things, which were shewn above, n. 404, concerning the affection and perception of truth, and concerning thought; the correspondence discovered this to me, and still more things concerning them, which cannot be described in a few words. Forasmuch as love or the will corresponds to the heart, and wisdom or the understanding corresponds to the lungs, it follows that the blood vessels of the heart in the lungs correspond to the affections of truth, and that the ramifications of the bronchia of the lungs correspond to perceptions and thoughts from those affections: he who examines all the textures of the lungs from these origins, and makes a comparison with the love of the will, and with the wisdom of the understanding, may as it were in a certain image see the things which were said above, n. 404, and so be confirmed in a belief of them. But forasmuch as those things which are of anatomical science respecting the heart and lungs are only known to a few, and to confirm any thing by what is unknown induces obscurity, therefore I forbear to point out this resemblance more at large.

406. IX. *That Love or the Will by these three Conjunctions is in its sensitive and active Life.* The reason why love

without understanding, or affection which is of love without thought which is of the understanding, cannot feel in the body, nor act, is, because love without understanding is as it were blind, or affection without thought as it were in the dark, for the understanding is the light from which love sees; the wisdom of the understanding is also from the light which proceeds from the Lord as a sun: since therefore the love of the will, without the light of the understanding, sees nothing and is blind, it follows, that without the light of the understanding the senses of the body also would be in blindness and dulness [*obesitas*], not only the sight and the hearing, but the other senses also. The reason why the other senses would be so also, is, because all perception of truth is of love in the understanding, as was shewn above, and all the senses of the body derive their perception from the perception of their mind. It is the same with every act of the body; for an act from love without understanding is as an act of a man in the night, for then a man does not know what he acts, consequently in the act there would be nothing from intelligence and wisdom, which act cannot be called a living act; for an act derives its essence from love, and its quality from intelligence. Besides, all the power of good is by truth, wherefore good acts in truth, and so by it, and good is of love, and truth is of the understanding. From these considerations it may appear, that love or the will by these three conjunctions, of which above, n. 404, is in its sensitive and active life.

407. That this is the case may be confirmed to the life from the conjunction of the heart with the lungs, because there is such a correspondence between the will and the heart, and between the understanding and the lungs, that as love acts with the understanding spiritually, so doth the heart act with the lungs naturally; hence what hath been said above may be seen as in an image presented to the eye. That man is not in any sensitive life, nor in any active life,

when the heart and lungs do not act together, is evident from the state of the embryo or infant in the womb, and from its state after birth: so long as man is an embryo, or in the womb, the lungs are closed, therefore he hath not any sense nor any action, the organs of sense are shut, his hands are confined and so are his feet; but after birth the lungs are opened, and as these are opened, so man feels and acts; the lungs are opened by the blood sent into them from the heart. That man is not in any sensitive life, nor in any active life, without the co-operation of the heart and lungs, is also evident from swoons, in these the heart only acts, and not the lungs, for then the respiration is taken away; that in these there is no sensation, nor any action, is well known. It is the same with a man who is suffocated, whether it be by water, or by any thing that stops the larynx, and shuts up the passage for the respiration of the lungs; that a man then appears as dead, feels nothing and does nothing, and that still he is alive at heart, is well known; for he returns to both kinds of life, the sensitive and active, as soon as the obstructions of the lungs are removed. The blood indeed circulates in the mean time through the lungs, but by the pulmonary arteries and veins, not by the bronchial arteries and veins, and it is these last which give man the faculty of respiration. It is the same with the influx of love into the understanding.

408. X. *That Love or the Will introduces Wisdom or the Understanding into all things appertaining to its House.* By the house of love or of the will is meant the whole man as to all things which are of his mind; and since these correspond to all things of his body, as was shewn above, therefore by house is also meant the whole man as to all things which are of his body, which are called members, organs and viscera: that the lungs are introduced into all these, in like manner as the understanding is introduced into all

things of the mind, may appear from what hath been shewn above, viz. That love or the will prepares a house or bridal apartment for its future spouse, which is wisdom or the understanding, n. 402; and that love or the will prepares all things in its human form, or in its house, that it may act in conjunction with wisdom or the understanding, n. 403: from what is there said it is evident, that all and singular the things in the whole body are so connected by ligaments sent forth from the ribs, the vertebræ, the sternum, the diaphragm, and the peritonæum, which is dependent on them, that when the lungs respire, they are drawn and carried in like manner into alternate action. That the alternations of respiration also enter into the viscera themselves, even to their inmost recesses, may appear from anatomy, for the above-mentioned ligaments cohere with the membranes which invest the viscera, and these membranes by exertions enter into their inmost texture, as also do the arteries and veins by ramifications: hence it may appear that the respiration of the lungs is in perfect conjunction with the heart in all and every thing of the body: and that the conjunction may be complete, the heart itself also is in the pulmonary motion, for it lies in the bosom of the lungs, and adheres to them by its auricles, and rests upon the diaphragm, from which also its arteries participate of the pulmonary motion. The stomach moreover is in a similar conjunction by the coherence of its œsophagus with the trachæa. These anatomical facts are adduced, to the end that it may be seen what kind of a conjunction there is of love or the will with wisdom or the understanding, and of both in concert with all things of the mind, for the case is similar.

409. XI. *That Love or the Will does nothing but in conjunction with Wisdom or the Understanding.* For since love hath not any sensitive life, nor any active life, without understanding; and since love introduces the understanding into all things of the mind, as was shewn above, n. 407, 408, it fol-

lows that love or the will does nothing but in conjunction with wisdom or the understanding; for what is it to act from love without understanding? This cannot be called otherwise than irrational, for the understanding instructs what is to be done, and how it is to be done; this love doth not know without the understanding; wherefore there is such a marriage between love and the understanding, that although they are two, still they act as one. There is a similar marriage between good and truth, for good is of love and truth is of the understanding. Such a marriage hath place in all the particulars of the universe, which were created from the Lord, their use having relation to good, and the form of use to truth. From this marriage it is, that in all and every particular of the body there is a right and a left, and the right hath relation to good from which proceeds truth, and the left to truth from good, thus to conjunction: hence it is that there are pairs in man; there are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, two ears, two nostrils, two arms, hands, loins, feet, kidneys, testicles, &c. and where there are not pairs, there is a right and a left: the reason of all this is, because good respecteth truth that it may exist, and truth respecteth good that it may be *. It is the same in the angelic heavens, and in every society thereof. More on this subject may be seen above, n. 401, where it is shewn, that love or the will without a marriage with wisdom or the understanding cannot do any thing by its human form. The conjunction of evil and the false, which is opposite to the conjunction of good and truth, shall be spoken of elsewhere.

410. XII. *That Love or the Will conjoins itself to Wis-*

* The intelligent reader will not fail to attend to the distinction, here and in many other places pointed out by the author, between *being* and *existing*, and will recollect what has been said above, that every thing *is* or has *being* from the principle of good, whereas it *exists*, or has *existence* by the principle of truth, grounded in, and conjoined with good.

dom or the Understanding, and causeth the Wisdom or the Understanding to be reciprocally conjoined to it. That love or the will conjoins itself to wisdom or the understanding, is evident from their correspondence with the heart and lungs. Anatomical experience teacheth, that the heart is in the motion of its life when the lungs as yet are not so. This experience teacheth from the case of those who are in a swoon, and of those who are suffocated; also from embryos in the womb, and from chickens in the egg. Anatomical experience also teacheth, that the heart, while it acts alone, forms the lungs, and so adapts them, that it may operate respiration therein: and that it so forms the other viscera and organs, that it may operate in them various uses; the organs of the face that it may have sense, the organs of motion that it may act, and the rest of the body that it may produce uses corresponding to the affections of love. From these considerations then it is first evident, that as the heart produces such things for the sake of the various functions which it is to exercise in the body, so love does the same in its receptacle, which is called the will, for the sake of the various affections which constitutes its form; that its form is the human form, was shewn above. Now forasmuch as the first and proximate affections of love are the affection of knowing, the affection of understanding, and the affection of seeing that which it knows and understands, it follows that love forms for them the understanding, and that it actually comes into them, when it begins to feel and act, and when it begins to think. That the understanding contributes nothing to this, is evident from the correspondence of the heart and lungs, of which above. From these things it may be seen, that love or the will conjoins itself to wisdom or the understanding, and not that wisdom or the understanding conjoins itself to love or the will; and hence also it is evident, that science, which love acquires to itself from the affection of knowing, and the perception of truth,

which it acquires from the affection of understanding, and thought, which it acquires from the affection of seeing that which it knows and understands, are not of the understanding, but are of love. Thoughts, perceptions, and knowledges thence derived, flow-in indeed from the spiritual world, but still they are not received by the understanding, but by the love, according to its affections in the understanding. It appears as if the understanding received them, and not love or the will, but it is a fallacy: it appears also as if the understanding conjoined itself to love or the will, but this also is a fallacy; love or the will conjoins itself to the understanding, and causeth the understanding to be reciprocally conjoined to it: that it is reciprocally conjoined comes from the marriage of love with it; hence is produced a conjunction as it were reciprocal from the life and thence from the power of love. It is the same with the marriage of good and truth, for good is of love, and truth is of the understanding: good operates all things and receives truth into its house, and conjoins itself with truth, so far as it accords: good can also admit truths which do not accord, but it does this from the affection of knowing, understanding, and thinking its own things, when it has not as yet determined itself to uses, which are its ends, and are called its goods. Hence it is that every man, and every spirit and angel, is regarded by the Lord according to his love or good, and no one according to his understanding and truth separate from love or good: for the life of man is his love, as was shewn above, and his life is according as he has exalted his affections by truths, that is, according as he has perfected his affections from wisdom; for the affections of love are exalted and perfected by truths, thus by wisdom; and in such case love acts in conjunction with wisdom, as if it were from wisdom, but it acts from itself by wisdom, as by its form, which derives nothing at all from the understanding,

but every thing from some determination of the love, which is called affection.

411. Love calls all those things its goods which favour it, and calls all those things its truths which as means lead to goods; and forasmuch as they are means, they are loved and made instruments of its affection, and thus they become affections in form; wherefore truth is no other than the form of affection which is of love: the human form is no other than the form of all the affections of the love; beauty is its intelligence, which it acquires to itself by truths, received either by the external or internal sight or hearing: these are what the love disposes into the form of its affections, which forms are in great variety, but they all derive their similitude from their common form, which is the human: all these forms are to it beautiful and amiable, but the rest are to it ugly and unamiable. From these considerations it is also evident, that love joins itself to the understanding, and not *vice versa*, and that their reciprocal conjunction also is from love: this is what is meant by love or the will causing wisdom or the understanding to be reciprocally joined to it.

412. What hath been said may in a certain image be seen, and thereby confirmed from the correspondence of the heart with love and of the lungs with the understanding, of which above; for when the heart corresponds to love, then its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections of truth; and forasmuch as in the lungs there are also other vessels, which are called air-vessels, whereby respiration is carried on, therefore these vessels correspond to perceptions. It is well to be attended to, that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, for they act correspondently or synchronously: in like manner it is to be observed of the heart and lungs, that they are not the love and the understanding, but that they are correspond-

ences; and forasmuch as they are correspondences, one may be seen in the other. He who knows all the fabric of the lungs from anatomy, if he compares them with the understanding, may clearly see that the understanding does nothing from itself, that it does not perceive nor think from itself, but that it does all from affections which are of the love, which in the understanding are called the affection of knowing, of understanding, and of seeing it, which were treated of above: for all the states of the lungs depend upon the blood from the heart, and from the *vena cava* and *aorta*; and the respiration, which is carried on in the bronchial ramifications, exists according to the state of the former, for when the influx of the blood ceases, respiration ceases. Many more things might be discovered from the structure of the lungs compared with the understanding, to which they correspond; but forasmuch as the science of anatomy is known but to a few, and to demonstrate or confirm any thing by what is not known places the subject in obscurity, therefore it is not expedient to say more on these matters. From the structure of the lungs, which was known to me, I have been fully convinced that the love by its affections joins itself to the understanding, and that the understanding does not join itself to any affection of the love, but that it is reciprocally joined by the love to itself, to the end that the love may have sensitive and active life. But it is particularly to be noted, that man hath a twofold respiration, one of his spirit, and the other of his body, and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the *vena cava* and *aorta*. Moreover it is evident that thought produces respiration, and it is also evident that affection which is of love produces thought; for thought without affection would be like respiration without a heart, which is impossible; hence it is manifest, that affection which is of love conjoins itself to thought which is of the

understanding, as was said above, in like manner as the heart conjoins itself to the lungs.

413. XIII. *That Wisdom or the Understanding by means of the power given it by Love, can be elevated, and receive the Things which are of the Light from Heaven, and perceive them.* That man can perceive the arcana of wisdom, when he hears them, hath been shewn in many places above: it is this faculty of man which is called rationality, which every man hath from creation: by this faculty, which is the faculty of understanding things interiorly, and concluding concerning what is just and equitable, and concerning good and truth, man is distinguished from beasts; it is this therefore which is meant when it is said, that the understanding can be elevated, and receive the things which are of the light from heaven, and perceive them. That this is the case may also be seen in a certain image in the lungs, because the lungs correspond to the understanding: it may be seen in the lungs from their cellular substance, which consists of continuations of the bronchia to their smallest follicles, which are receptions of air in respirations; these are the substances with which the thoughts act as one by correspondence. This follicular substance is such, that it can be expanded and contracted in two states, in one with the heart, and in the other almost separate from the heart: in the state with the heart it is expanded and contracted by the pulmonary arteries and veins, which are from the heart only; in the state almost separate from the heart, by the bronchial arteries and veins, which are from the *vena cava* and *aorta*; these last vessels are without the heart. This circumstance hath place in the lungs, because the understanding can be elevated above the man's own love, which corresponds to the heart, and receive light from heaven: but still, when the understanding is elevated above the man's own love, it does not recede from it, but derives from it that which is called the affection of knowing and un-

derstanding for the sake of somewhat of honour, glory, or gain in the world: this somewhat cleaves to every love as a surface, by virtue whereof the love is lucid at the surface, but with the wise it is translucent. These observations are adduced concerning the lungs, in order to prove, that the understanding can be elevated, and receive and perceive the things which are of the light of heaven, for there is a plenary correspondence: it is by correspondence that the lungs may be seen from the understanding, and the understanding from the lungs, and thus from both together confirmation may be derived.

414. XIV. *That Love or the Will can in like manner be elevated, and receive the Things which are of the Heat from Heaven, if it loves Wisdom its Consort in that Degree.* That the understanding can be elevated into the light of heaven, and from it imbibe wisdom, hath been shewn in the preceding article, and in many places above; and that love or the will can equally be elevated, if it loves the things which are of the light of heaven, or of wisdom, hath also been shewn in many places above: love however, or the will, cannot be elevated by any thing of honour, glory or gain as its end, but by the love of use, thus not for the sake of the man's self, but for the sake of his neighbour; and forasmuch as this love is not given but from heaven by the Lord, and is given by the Lord when man shuns evils as sins, therefore by these means love or the will also can be elevated, and without these means it cannot: love however, or the will, is elevated into the heat of heaven, but the understanding into the light of heaven, and if they are both elevated, a marriage of them is effected there, which is called the heavenly marriage, because it is of heavenly love and wisdom; wherefore it is said that the love also is elevated, if it loves wisdom its consort in that degree: love towards one's neighbour from the Lord is the love of wisdom, or the genuine love of the human understanding. This is similar to the case of

light and heat in the world: there is light without heat, and there is light with heat; there is light without heat in winter time, and with heat in summer time, and when there is heat with light, then all things flourish: the light in man corresponding to the light of winter is wisdom without its love, and the light in man corresponding to the light of summer is wisdom with its love.

415. This conjunction and disjunction of wisdom and love may be seen imaged as it were in the conjunction of the lungs with the heart; for the heart can be joined to the ramified vesicles of the bronchia by virtue of the blood sent from itself, and it can also be joined by virtue of the blood sent not from itself but from the *vena cava* and *aorta*; by this the respiration of the body can be separated from the respiration of the spirit; but when the blood only from the heart acts, then the respirations cannot be separated: now forasmuch as the thoughts act as one with the respirations by correspondence, it is evident also from the twofold state of the lungs as to respiration, that a man may think one thing, and from his thought speak and act in company with others, and may think otherwise, and from his thought speak and act when he is not in company, that is, when he is not afraid of any loss of reputation; for then he can think and speak against God, his neighbour, the spiritual things of the church, and against things moral and civil, and also act against them by stealing, revenging, blaspheming, and committing adultery; but in company, where he is afraid of the loss of reputation, he can speak, preach, and act, altogether like a spiritual moral, and civil man. Hence it is evident, that love or the will can, as well as the understanding, be elevated and receive the things which are of the heat or of the love of heaven, if so be it loves wisdom in that degree; and if it does not love wisdom, that it may as it were be separated.

416. XV. *That otherwise Love or the Will draws down*

Wisdom or the Understanding from its elevation, that it may act as one with it. There is natural love and there is spiritual love: the man who is in natural love and at the same time in spiritual love, is a rational man; but he who is only in natural love, may think rationally altogether as a spiritual man, but still he is not a rational man; for he elevates his understanding even to the light of heaven, consequently to wisdom, but nevertheless the things which are of wisdom, or of the light of heaven, are not of his love: his love indeed does this, but from the affection of honour, glory, and lucre: when however he perceives that he doth not receive any such thing from that elevation, which is the case when he thinks with himself from his natural love, then he does not love the things which are of the light of heaven or of wisdom, wherefore then he draws down the understanding from its elevation, that it may act as one with himself. As for example: when the understanding from elevation is in wisdom, then the love sees what justice is, what sincerity, what chastity, yea what genuine love is; this the natural love can see by its faculty of understanding and seeing things in the light of heaven, yea it can speak, preach, and describe them as moral virtues, and at the same time as spiritual virtues: but when the understanding is not in elevation, then the love, if it is merely natural, does not see these virtues, but instead of justice injustice, instead of sincerity fraud, instead of chastity lasciviousness, and so forth; if it then thinks of the things of which it spake when its understanding was in elevation, it can laugh at them, and only think that they serve it to captivate minds. From these considerations it may appear how it is to be understood, that love, unless it love wisdom its consort in that degree, draws her down from her elevation, that she may act as one with itself. That love can be elevated if it loveth wisdom in that degree, may be seen above, n. 414.

417. Now forasmuch as love corresponds to the heart and the understanding to the lungs, what hath been said above may be confirmed by their correspondence, consequently how the understanding can be elevated above the man's own love even to wisdom, also how the understanding is drawn down from her elevation by that love, if it is merely natural. Man hath a twofold respiration, one of his body and the other of his spirit; these two respirations can be either separated or conjoined; in merely natural men, especially in hypocrites, they are separated, but in spiritual and sincere men rarely; wherefore the merely natural man and hypocrite, in whom the understanding is elevated, and thence many things which are of wisdom remain in the memory, can speak wisely in company from thought from the memory; but when he is not in company he thinks, not from the memory, but from his spirit, consequently from his love: in like manner also he respire, because thought and respiration act correspondently. That the structure of the lungs is such, that they can respire from the blood from the heart, and from blood out of the heart, was shewn above.

418. It is the common opinion that wisdom makes the man, wherefore when people hear any one speak and teach wisely, they believe him to be such, yea he thinks so of himself at that time; because when he speaks and teaches in company, he thinks from the memory, and if he is merely natural, from the surface of his love, which is the affection of honour, glory, or lucre; but when he is alone, he thinks from the interior love of his spirit, and then not wisely, but sometimes insanelly. Hence it may appear, that no one is to be judged of from wisdom of speech, but from his life, that is, not from wisdom of speech separate from life, but from wisdom of speech conjoined to life: by life is meant love; that love is life was shewn above.

419. XVI. *That Love or the Will is purified in the Understanding, if they are elevated together.* Man from his birth

loves nothing but himself and the world, for nothing else appears before his eyes, and therefore nothing else is revolved in his mind, and this love is corporeal natural, and may be called material; and moreover this love is become impure by reason of the separation of heavenly love from it in the parents. This love cannot be separated from its impurity, unless a man have the faculty of elevating his understanding into the light of heaven, and of seeing how he ought to live, that his love may be elevated together with his understanding into wisdom: by the understanding the love, that is, the man, sees what those evils are which pollute and defile the love; and he also sees, that if he shuns and turns away from those evils as sins, he loves the things which are opposite to those evils, which are all heavenly; then also he sees the means whereby those evils may be shunned and turned from as sins: this the love sees, that is, the man, by the use of the faculty of elevating his understanding into the light of heaven, whence cometh wisdom. In this case, so far as the love puts heaven in the first place and the world in the second place, and at the same time so far as it puts the Lord in the first place and self in the second place, so far the love is purged of its uncleannesses, and purified, that is, so far it is elevated into the heat of heaven, and joined to the light of heaven, in which the understanding is, and marriage is effected, which is called the marriage of good and truth, that is, of love and wisdom. Every one may comprehend in the understanding, and see rationally, that so far as any one shuns and turns away from thefts and fraudulent acts, so far he loves sincerity, rectitude, and justice; also that so far as any one shuns and turns away from revenges and hatreds, so far he loves his neighbour; as also that so far as any one shuns and turns away from adulteries, so far he loves chastity, and so on. Yea, scarce any one knoweth what there is of heaven and what there is of the Lord in sincerity, rectitude, justice, love towards his neighbour,

chastity, and the rest of the affections of heavenly love, before he hath removed their opposites: when he hath removed their opposites, then he is in those affections, and from them knows and sees them; in the mean time there is as it were a veil interposed, which indeed transmits the light of heaven to the love, but forasmuch as he doth not love wisdom his spouse in that degree, he doth not receive it, yea haply he reproveth and chideth her when she returns from her elevation, but still is pacified by this consideration, that the wisdom of his understanding may be subservient to honour, glory, or gain, as a means: but in this case he puts himself and the world in the first place, and in the second place the Lord and heaven; and what is put in the second place is loved in proportion as it is subservient, and if it is not subservient it is renounced and rejected, if not before, yet assuredly after death. From these considerations then this truth is evident, that love or the will is purified in the understanding, if they are both elevated together.

420. The same thing is imaged in the lungs, whose arteries and veins correspond to affections which are of love, and whose respirations correspond to perceptions and thoughts which are of the understanding, as was said above. That the blood of the heart purifies itself in the lungs from things indigested, and that from the air which is attracted it also nourisheth itself with things conducive, is evident from much experience. *That the blood purifies itself from things indigested on the lungs,* is evident not only from the influent blood, which is venous, and consequently replete with chyle collected from food and drink, but also from the humidity of the expirations, and from their being perceived by others from the smell, as also from the diminished quantity of the blood returned into the left ventricle of the heart. *That the blood from the air which is attracted nourisheth itself with things conducive,* is evident from the immense abundance of odours and exhalations issuing continually from

shrubberies, flower-gardens and nurseries of trees, and from the immense quantity of salts of various kinds issuing with waters from the earths, rivers, and lakes, and from the immense quantity of exhalations and effluvia from men and animals with which the air is impregnated: that these flow into the lungs with the air which is attracted, cannot be denied, and forasmuch as this cannot be denied, neither can it be denied that the blood attracts therefrom such things as are conducive to it, and those things are conducive which correspond to the affections of its love: hence it is, that in the air-cells or inmost parts of the lungs, there are in great abundance small veins with little mouths, which absorb such things; also that the blood returned into the left ventricle of the heart is changed into arterial blood, and becomes florid [*nileat*]. These considerations prove, that the blood purifies itself from things heterogeneous, and nourisheth itself from things homogeneous. That the blood in the lungs purifieth and nourisheth itself correspondently to the affections of the mind, is not yet known, but it is very well known in the spiritual world; for the angels, who are in the heavens, are delighted only with those odours which correspond to the love of their wisdom; whereas the spirits in hell are delighted only with odours which correspond to the love which is in opposition to wisdom; the latter odours are stench, but the former odours are fragrances. That men in the world impregnate their blood with similar things according to correspondence with the affections of their love, follows from hence; for what the spirit of a man loves, that according to correspondence his blood craves, and attracts in respiration. From this correspondence it follows, that man is purified as to his love, if he loveth wisdom, and that he is defiled if he doth not love her; for all purification of man is effected by truths which are of wisdom, and all defilement of man is effected by falses opposite to the truths of wisdom.

421. XVII. *That Love or the Will is defiled in the Under-*

standing, and by it, if they are not elevated together: because, if love is not elevated, then it remains impure, as was said above, n. 419, 420; and when it remains impure, it loveth impure things, such as revenges, hatreds, frauds, blasphemies, adulteries; for these are then its affections, which are called lusts, and it rejecteth the things which are of charity, justice, sincerity, truth, and chastity. It is said that love is defiled in the understanding, and by it; *in the understanding*, when love is affected by those impure things; *by the understanding*, when love causeth the things which are of wisdom to be made its servants, and more so when it perverts, falsifies, and adulterates them. Of the state of the heart, or of its blood in the lungs, corresponding to these things, there is no need to say more than what hath been said above, n. 420; only that instead of the purification of the blood its defilement is effected; and instead of the nourishment of the blood from fragrances, it hath its nourishment from stench, just as it is in heaven and in hell.

422. XIIIIV. *That Love purified by Wisdom in the Understanding becomes spiritual and celestial.* Man is born natural, but according as his understanding is elevated into the light of heaven, and at the same time his love into the heat of heaven, he becomes spiritual and celestial; in this case he becomes like the garden of Eden, which is in vernal light, and at the same time in vernal heat. The understanding is not made spiritual and celestial, but the love is; and when the love is, it also maketh the understanding its spouse spiritual and celestial. The love is made spiritual and celestial by virtue of a life according to the truths of wisdom, which the understanding teacheth and showeth: the love imbibes these by its understanding, and not from itself; for the love cannot elevate itself unless it knows truths, and these it cannot know but by an understanding elevated and enlightened; and then, so far as it loves truths by doing

them, so far it is elevated: for it is one thing to understand, and another thing to will, or one thing to say, and another to do; there are some who understand and speak the truths of wisdom, but still do not will and do them: when the love thus doeth the truths of light which it understands and speaks, then it is elevated. That this is the case man may see from his reason alone; for what is a man who understands and speaks the truths of wisdom, while he lives contrary to them, that is, while he wills and acts against them? The reason why love purified by wisdom becomes spiritual and celestial, is, because man hath three degrees of life, which are called natural, spiritual, and celestial, treated of in Part the third of this work; and man is capable of being elevated from one to another; but he is not elevated by wisdom alone, but by a life according to wisdom, for the life of man is his love; wherefore so far as he lives according to wisdom, so far he loves it, and he lives so far according to wisdom as he purifies himself from uncleannesses, which are sins; and so far as he doeth this, so far he loves wisdom.

423. That love purified by wisdom in the understanding becomes spiritual and celestial, cannot so well be seen by correspondence with the heart and lungs, because no one can see the quality of the blood, by which the lungs are kept in their state of respiration: the blood may abound with unclean things, and still not be distinguished from blood which is clean; and also the respiration of a merely natural man appears similar to the respiration of a spiritual man. But the difference is well understood in heaven, for every one there breathes according to the marriage of love and wisdom; wherefore as the angels are known from that marriage, they are also known from respiration; this is the reason that when any one, who is not in that marriage, comes into heaven, he comes into anguish of the breast, and the soul of of his respiration struggles as in those who are in the agonies of death; wherefore also such throw them-

selves headlong from thence, and do not rest till they are with those who are in a similar respiration, for then by correspondence they are in similar affection, and thence in similar thought. From these considerations it may appear, that with the spiritual man it is his purer blood, which by some is called the animal spirit, which is purified; and that it is so far purified, as the man is in the marriage of love and wisdom: it is this purer blood which proximately corresponds to that marriage; and forasmuch as this flows into the blood of the body, it follows that the latter is also purified by it: the contrary takes place with those in whom the love is defiled in the understanding. But, as it was said, no one can explore this by any experiment upon the blood, but he may from the affections of love, because these correspond to the blood.

424. XIX. *That Love defiled in the Understanding, and by it, becomes natural, sensual, and corporeal.* Natural love, separated from spiritual love, is opposite to spiritual love; the reason is, because natural love is the love of self and of the world, and spiritual love is the love of the Lord and of ones neighbour; and the love of self and of the world looketh downward and outward, and the love of the Lord looketh upward and inward: wherefore when natural love is separated from spiritual love, it cannot be elevated from the proprium of man, but remains immersed therein, and so far as it loves it it is glued to it; and then if the understanding ascends, and from the light of heaven sees such things as are of wisdom, the natural love draws it down and joins it to itself in its proprium, and there either rejects the things which are of wisdom, or falsifies them, or encompasses itself with them, in order that it may speak them for fame. As natural love may by degrees ascend, and become spiritual and celestial, so also it may by degrees descend, and become sensual and corporeal; and it so far descends as it loves dominion from no love of use, ut from the sole

love of self; this is the love which is called the devil. They who are principled in this love can speak and act like those who are in spiritual love; but then they speak and act either from memory, or from the understanding elevated by itself into the light of heaven: nevertheless the things which they say and do are comparatively like fruits whose outward surface appears beautiful, but which are entirely rotten within; or like almonds whose shells appear sound but which are worm-eaten within: these things in the spiritual world they call phantasies, whereby harlots, which are there called syrens, make themselves beautiful, and adorn themselves with becoming garments, but nevertheless when the phantasy is removed they appear as spectres; these things also are like devils which make themselves angels of light: for when that corporeal love draws down its understanding, as is the case when man is alone, and thinks from his love, then he thinks against God in favour of nature, against heaven in favour of the world, and against the goods and truths of the church in favour of the evils and falses of hell, thus contrary to wisdom. Hence it may appear what is the quality of those who are called corporeal men; for they are not corporeal as to their understanding but as to their love, that is, they are not corporeal as to their understanding when they speak in company, but when they speak with themselves in spirit; and forasmuch as in spirit they are such, therefore after death as to both, as well the love as the understanding, they become spirits which are called corporeal spirits: they then, who in the world have been in extreme love of rule from the love of self, and at the same time in elevation of understanding above others, appear as to their bodies like Egyptian mummies, and as to their minds stupid [*crassi*] and idiotical [*fatui*]. Who at this day knows in the world that this love in itself is of such a nature? Nevertheless there exists a love of rule from the love of use, but from the love of use not for the sake of self, but

for the sake of the common good : man however can with difficulty distinguish one from the other, but still there is a difference between them as great as between heaven and hell. The differences between these two loves of rule may be seen in the work concerning *Heaven and Hell*, n. 531 to 565.

425. XX. *That still there remains the Faculty of understanding, which is called Rationality, and the Faculty of acting, which is called Liberty.* These two faculties of man were treated of above, n. 264 to 267. Man hath these two faculties, that he may from natural become spiritual, which is to be regenerated ; for, as hath been said above, it is man's love which becomes spiritual and is regenerated, and it cannot become spiritual, or be regenerated, unless by its understanding it knows what is evil and what is good, and thence what is true and what is false : when it knows these things, it may choose one or the other ; and if it chooses good, it may by its understanding be informed of the means whereby it may come to good ; all the means by which man may come to good are provided : to know and understand these means is the part of *rationality*, and to will and do them is the part of *liberty* ; liberty also is to will to know, understand, and think them. Of these faculties which are called rationality and liberty, they know nothing who believe, from the doctrine of the church, that things spiritual or theological transcend the understanding, and that therefore they are to be believed without being understood ; such persons cannot but deny the faculty which is called rationality : and they who believe from the doctrine of the church that no one can do good of himself, and that therefore good is not to be done from any will for the sake of salvation, such cannot but deny from a principle of religion both these faculties which man is possessed of : therefore also they who have confirmed themselves in these persuasions, after death, according to their belief are deprived of both, and instead

of heavenly liberty in which they might have been, are in infernal liberty, and instead of angelic wisdom, which they might have been in from rationality, are in infernal insanity: and, what is wonderful, they acknowledge both these faculties to have place in doing evils, and in thinking things false; not knowing that the liberty of doing evils is servitude, and that the rationality of thinking things false is irrational. It is however well to be attended to, that both these faculties, liberty and rationality, are not of man, but that they are of the Lord in man, and that they cannot be appropriated to man as his own, also that they cannot be given to man as his own, but that they are continually of the Lord in him, and still that they are never taken away from man; the reason is, because man without them cannot be saved, for without them he cannot be regenerated, as was said above; wherefore man is instructed by the church that he cannot think truth from himself, nor do good from himself. But forasmuch as man doth not perceive otherwise than that he thinketh truth from himself and doeth good from himself, it is manifestly evident, that he ought to believe that he thinketh truth as from himself, and that he doeth good as from himself; for if he doth not believe this, then he either doth not think truth nor do good, and so hath no religion, or he thinketh truth and doeth good from himself, and in this case ascribes to himself what is divine. That man ought to think truth and do good as from himself, may be seen in the *Doctrine of Life for the New Jerusalem*, from beginning to end.

426. XXI. *That spiritual and celestial Love is Love towards one's Neighbour and Love to the Lord; and that natural and sensual Love is Love of the World and Love of Self.* By love towards one's neighbour is meant the love of uses, and by love to the Lord is meant the love of doing uses, as was shewn before. The reason why these loves are spiritual and celestial, is, because to love uses, and to

do them from the love of them, is separate from the love of man's proprium; for he who spiritually loveth uses hath not respect to himself, but to others without himself, by whose good he is affected: opposite to these loves are the loves of self and of the world, for these have not respect to use for the sake of others, but for the sake of self, and they who do this invert the divine order, and put themselves in place of the Lord, and the world in place of heaven; hence it is that they look back from the Lord and from heaven, and to look back from them is to look towards hell: but more concerning these loves may be seen above, n. 424. Man however doth not feel and perceive the love of doing uses for the sake of uses, as he doth the love of doing uses for the sake of self; hence also he doth not know, when he doeth uses, whether he doeth them for the sake of use or for the sake of self; but let him know that he so far doeth uses for the sake of use as he shunneth evils, for so far as he shuns evils he doeth uses, not from himself but from the Lord: for evil and good are opposite, wherefore so far as any one is not in evil so far he is in good: no one can be in evil and in good at the same time, because no one can serve two masters at the same time. These observations are to shew, that although man doth not sensibly perceive whether the uses which he doeth are for the sake of use or for the sake of self, that is, whether they are spiritual uses or merely natural, still he may know it from this, whether he thinks evils are sins or not; if he thinks they are sins, and therefore doth not do them, then the uses which he doeth are spiritual; and he, while he shuns sins from aversion, then also begins sensibly to perceive the love of uses for the sake of use, and this from a spiritual delight in them.

427. XXII. *That it is the same with Charity and Faith, and their conjunction, as it is with the Will and the Understanding, and their conjunction.* There are two loves according to which the heavens are distinguished, celestial love

and spiritual love; celestial love is love to the Lord, and spiritual love is love towards one's neighbour: these loves are distinguished by this, that celestial love is the love of good, and spiritual love is the love of truth; for they who are in celestial love do uses from the love of good, and they who are in spiritual love do uses from the love of truth: the marriage of celestial love is with wisdom, and the marriage of spiritual love is with intelligence; for it is of wisdom to do good from good, and of intelligence to do good from truth; wherefore celestial love doeth good, and spiritual love doeth truth. The difference between these two loves cannot be described but by this, that they who are in celestial love have wisdom inscribed on their life, and not on their memory, which is the reason why they do not talk of divine truths, but that they do them; but they who are in spiritual love have wisdom inscribed on their memory, wherefore they talk of divine truths, and do them from principles in the memory. Forasmuch as they who are in celestial love have wisdom inscribed on their life, therefore whatsoever they hear they immediately perceive whether it be truth or not; and when they are asked whether it is truth, they only answer that it is, or that it is not: these are they who are meant by these words of the Lord, "Let your communication be yea yea, nay nay," Matth. v. 37; and forasmuch as they are such they will not hear any thing of faith, saying, what is faith, is it not wisdom? and what is charity, is it not to do? And when it is said to them that faith is to believe what is not understood, they turn away, saying, this person is out of his senses: these are they who are in the third heaven, and who are the wisest of all. Such do they become in the world who immediately apply to life the divine things which they hear, turning away from evils as infernal, and adoring the Lord only. These, because they are in innocence, appear to others as infants; and forasmuch as they do not converse concerning the truths of wisdom,

and there is nothing of pride in their speech, they also appear simple: but nevertheless when they hear any one speak, from the sound they perceive all things of his love, and from the speech all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord, and who represent the *cardiac* of heaven spoken of above.

428. But they who are in spiritual love, which is love towards one's neighbour, have not wisdom inscribed on their life, but they have intelligence, for it is of wisdom to do good from the affection of good, but it is of intelligence to do good from the affection of truth, as was said above: neither do these know what faith is; if faith is named they understand truth, and when charity is named they understand to do truth: and when it is said you must believe, they say this is a vain way of speaking, and add, who doth not believe truth? this they add because they see truth in the light of their heaven; wherefore to believe what they do not see they call either simplicity or foolishness. These are they who constitute the *pulmonic* of heaven, of which also above.

429. But they who are in spiritual-natural love have neither wisdom nor intelligence inscribed on their life, but they have something of faith from the Word, so far as this is conjoined with charity. These, forasmuch as they do not know what charity is, nor whether faith be truth, cannot be among those in the heavens who are in wisdom and in intelligence, but among those who are only in science. They, however, who have shunned evils as sins, are in the ultimate heaven, and there in a light similar to the light of the moon by night. But they who have not confirmed themselves in the belief of what they do not know, and at the same time have been in some affection of truth, are instructed by the angels, and according to their reception of truths, and life in conformity thereto, are elevated into the societies of those who are in spiritual love and thence in intelligence: these become spiritual, the rest remain spiritual-natural. But they

who have lived in faith separate from charity are removed and sent out of the way into deserts, because they are not in any good, consequently not in any marriage of good and truth, in which all are who are in the heavens.

420. All that hath been said in this Part concerning love and wisdom may be said of charity and faith, if so be instead of charity spiritual love is understood, and instead of faith truth, from which is derived intelligence. It is the same whether you say the will and the understanding, or love and intelligence, because the will is the receptacle of love, and the understanding is the receptacle of intelligence.

431. To what hath been said I will add this memorable relation: in heaven, all those who do uses from the affection of uses, derive this property from the communion in which they are, that they are wiser and happier than others; and to do uses there with them is to act sincerely, uprightly, justly, and faithfully, in the work which belongs to their office: this they call charity, and adorations which are of divine worship they call signs of charity, and the rest they call debts and offices of kindness [*debita et beneficia*]; saying, that when any one sincerely, uprightly, justly, and faithfully, doeth the work which belongs to his duty, the community subsists and persists in its welfare; and that this is to be in the Lord, because all which flows in from the Lord is use, and flows from the parts into the community, and from the community to the parts; the parts there are the angels, and the community is their society.

432. WHAT THE BEGINNING OR RUDIMENT OF MAN IS FROM CONCEPTION. What the beginning or primitive of man is in the womb after conception, no one can know, because it cannot be seen; and moreover it is of a spiritual substance, which by natural light cannot be taken into the sight. Now forasmuch as some in the world are such that they direct their minds also to the investigation of the primitive (rudiment) of man, which is seed from the father, from which

conception is effected ; and forasmuch as many of them have fallen into this error, that man is in his fulness from his first, which is his beginning, and that then by growing he is perfected, it hath been discovered to me what that beginning or first is in its form. This was discovered to me by the angels, to whom it was revealed by the Lord ; who, inasmuch as they had made that a part of their wisdom, and the delight of their wisdom is to communicate what they know to others, therefore, from permission given, they represented the initial form of man in a type before my eyes in the light of heaven, which was as follows. There was seen as it were a very minute image of a brain with a delicate delineation of somewhat of a face before, without any appendage : this primitive in the superior protuberant part was a compages of contiguous globules or spherules, and each spherule was composed of others still more minute, and each of these in like manner of the most minute of all ; thus it was of three degrees : before, in the flat part, there appeared delineated something for a face. The convex part was covered with a very delicate membrane or meninx, which was transparent : the protuberant part, which was a type of the brain in miniature, was also divided into two apartments as it were, as the full grown brain is into two hemispheres, and it was told me, that the right apartment was the receptacle of love, and the left apartment the receptacle of wisdom, and that by wonderful intertextures they were as it were consorts and companions. Moreover it was shown in the light of heaven, which shone upon it, that the interior compages of this little brain was, as to its situation and fluxion, in the order and form of heaven, and that its exterior compages was in opposition to that order and form. After these things were seen and shown, the angels said, that the two interior degrees, which were in the order and form of heaven, were receptacles of love and wisdom from the Lord ; and that the exterior degree, which was in opposition to the order and form of heaven, was the

receptacle of infernal love and insanity, by reason that man from hereditary degeneracy is born into evils of all kinds, and that these evils reside in the extremes there; and that this degeneracy is not removed, unless the superior degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord: and forasmuch as love and wisdom is very man, for love and wisdom in its essence is the Lord, and this primitive of man is a receptacle, it follows that thence in that primitive there is a continual effort to the human form, which also it successively puts on.

FINIS.

DIVINE PROVIDENCE.

ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG,

*Late Member of the House of Nobles in the Royal Diet of Sweden,
Assessor of the Royal Board of Mines,
Fellow of the Royal Society of Upsala, and of the Royal Academy of Sciences of Stockholm,
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DIVINE PROVIDENCE

ANGELIC WISDOM

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THE DIVINE PROVIDENCE.

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IN this new Edition of Emanuel Swedenborg's invaluable Treatise on the Divine Providence, an attempt has been made to render the Translation a little more smooth, without making it less faithful to the original, or even less literal; but there are still some peculiarities of style, which it has been thought advisable to retain, rather than to incur the risk of weakening in any degree the force of the Author's sentiments.

The frequent occurrence of adjectives used as substantives (*internal, interior, &c.* for instance) may be objected to by many persons; but, when practicable, this mode of rendering the Latin neuter adjectives was generally thought preferable to that of adding the substantive *thing*, or *principle*, &c. because there is a danger of such words conveying an idea not strictly in agreement with the Author's meaning.

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ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

**THAT THE DIVINE PROVIDENCE IS THE GOVERNMENT
OF THE DIVINE LOVE AND THE DIVINE WISDOM OF
THE LORD.**

1. **I**N order that it may be understood what the Divine Providence is, and that it may be seen to be the government of the Divine Love and the Divine Wisdom of the Lord, it will be useful that the propositions which have been advanced and illustrated respecting the Divine Love and the Divine Wisdom, in the treatise on that subject, should be known. They are as follows: That in the Lord the Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love, n. 34—39. That the Divine Love and the Divine Wisdom cannot but be and exist in other things created from Itself, n. 47—51. That all things in the universe were created from the Divine Love and the Divine Wisdom, n. 52, 53, 151—156. That all things in the universe are recipients of the Divine Love and the Divine Wisdom, n. 54—60. That the Lord appears before the angels as a sun, and that the heat thence proceeding is love, and the light thence proceeding is wisdom, n. 83—88, 89—92, 93—98, 296—301. That the Divine Love and the Divine Wisdom, which proceed from the Lord, form a one, n. 99—102. That the Lord from eternity, who is Jehovah, created

the universe and all things therein from Himself, and not from nothing, n. 282—284, 290—295. These propositions are illustrated in the treatise, intitled *The Wisdom of the Angels concerning the Divine Love and the Divine Wisdom*.

2. From these propositions, compared with the views given in the same work respecting creation, it may indeed appear, that what is called the Divine Providence is the government of the Divine Love and the Divine Wisdom of the Lord: but as creation was there treated of, and not the preservation of the state of things after creation, which last is the government of the Lord, therefore we shall now treat on this subject; considering, in this first article, the preservation of the union of the Divine Love and the Divine Wisdom, or the Divine Good and the Divine Truth, in the things which are created; of which we shall speak in this order: I. That the universe, with all and every thing therein, was created from the Divine Love by the Divine Wisdom. II. That the Divine Love and the Divine Wisdom proceed from the Lord as a one. III. That this one, in a certain image, is in every created thing. IV. That it is of the Divine Providence, that every created thing, both in the whole and in part, should be such a one; and if it is not, that it should be made so. V. That the good of love is not good, except so far as it is united to the truth of wisdom; and that the truth of wisdom is not truth, except so far as it is united to the good of love. VI. That the good of love not united to the truth of wisdom is not good in itself, but only *apparent good*; and that the truth of wisdom not united to the good of love is not truth in itself, but only *apparent truth*. VII. That the Lord does not suffer any thing to be divided; therefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity. VIII. That that which is in good and at the same time in truth, is something; and that that which is in evil and at the same time in falsity, is not any thing. IX. That the Divine

Providence of the Lord causes evil and its attendant falsity to serve for equilibrium, relation, and purification, and thereby for the conjunction of good and truth in others.

3. I. *That the universe, with all and every thing therein, was created from the Divine Love by the Divine Wisdom.* That the Lord from eternity, who is Jehovah, is, as to his essence, Divine Love and Divine Wisdom; and that from himself he created the universe and all things therein; was shewn in the treatise concerning *the Divine Love and the Divine Wisdom*: whence it follows, that the universe, with all and every thing therein, was created from the Divine Love by the Divine Wisdom. In the same treatise it was also shewn, that love without wisdom cannot do any thing, nor wisdom without love: for love without wisdom, or the will without the understanding, cannot think of any thing, nor can it see, be sensible of, or speak of any thing; therefore neither can it do any thing. In like manner, wisdom without love, or the understanding without the will, cannot think of any thing, neither can it see, or be sensible of, or speak of any thing; nor, therefore, can it do any thing: for if love be taken away, there is no longer any volition, and consequently no action. And as this is the case with man when he does any thing, much more was it the case with God, who is love itself and wisdom itself, when he created and made the universe and all things therein. That the universe, with all and every thing appertaining to it, was created from the Divine Love by the Divine Wisdom, is a proposition which may be confirmed from all things which are the objects of sight in the world: take for this purpose any object in particular, and if you examine it with some degree of wisdom, you will be confirmed. Take a tree, or its seed, its fruit, its flower, or its leaf, and, collecting all your wisdom, view it with a good microscope, and you will see in it wonderful things; whilst the interiors, which you do not see, are still more wonderful. Observe the order

in which the parts succeed each other during the growth of a tree from the seed till it produces new seed ; and consider whether there be not in every successive stage a continual endeavour to propagate itself further ; for the ultimate to which it tends is seed, in which its prolific principle exists anew. If then you reflect upon it spiritually, (and this you can do if you choose,) will you not see wisdom displayed ? This you will do especially if you so far think spiritually as to perceive that the prolific principle is not from the seed, nor from the sun of this world, which is pure fire, but that it is in the seed from God the Creator, who possesses infinite wisdom ; and that it is in it not only when created, but also continually afterwards ; since, as support is perpetual creation, subsistence is perpetual existence : for, as the work ceases if you take away will from action, or as speech ceases if you deprive it of thought, or as motion ceases when the producing effort is withdrawn ; so in like manner, if you take away the cause from the effect, the effect perishes, and so on. Every created substance indeed is endued with power ; but power does not operate from itself, but from him who bestowed it. Examine also any other subject on earth, as a silk-worm, a bee, or any other insect ; view it first naturally, afterwards rationally, and lastly spiritually : then if you can think elevatedly, you will be astonished at every thing ; and if you permit wisdom to speak in you, you will say in astonishment, Who doth not see a divine principle in these things ? they are all effects of the Divine Wisdom. This will be the case still more, if you regard the uses of all things which are created, perceiving how they proceed in regular order even unto man, and from man to the Creator from whom they are ; and that upon the conjunction of the Creator with man the connection of all things depends, and, if you will acknowledge it, the preservation of all things. That the Divine Love created all things, but nothing without the Divine Wisdom, will be seen in what follows.

4. II. *That the Divine Love and the Divine Wisdom proceed from the Lord as a one.* This also is evident from what was shewn in the treatise concerning *The Divine Love and the Divine Wisdom*, especially from the following articles therein: That ESSE and EXISTERE [TO BE and TO EXIST] in the Lord are distinctly one, n. 14—17. That in the Lord infinite things are distinctly one, n. 17—22. That the Divine Love is of the Divine Wisdom and the Divine Wisdom of the Divine Love, n. 34—29. That love without a marriage with wisdom cannot do anything, n. 401—403. That love does nothing but in conjunction with wisdom, n. 409, 410. That spiritual heat and spiritual light, in proceeding from the Lord as a sun, form a one, as the divine love and the divine wisdom in the Lord are a one, n. 99—132. Although from what is shewn in treating of these articles, the truth of this proposition is evident, yet, as it is not known how two things distinct from each other can act as a one, I will here shew that a one does not exist without a form, but that the form itself makes a one; and next, that the form makes a one so much the more perfectly in proportion as the things which enter into it are distinct from each other, and nevertheless united. *That a one does not exist without a form, but that the form itself makes a one.* Every one who thinks intently on the subject may see clearly, that a one without a form does not exist, and if it does exist that it is a form: for whatsoever exists derives from its form that which is understood by quality, predicate, change of state, relation, and the like; wherefore, that which is not in a form has no quality, and that which has no quality has not any thing; the form itself giving all these. And forasmuch as all things which are in a form, if the form is perfect, have mutually respect to each other, as one link in a chain has to another; therefore it follows, that the form itself makes them a one, and, consequently, a subject, of which may be predicated quality, state, affection,

and therefore something, according to the perfection of the form. Such a one is everything which is an object of sight in the world, and such a one also is every thing which is not an object of sight, whether it be in interior nature or in the spiritual world; such a one is man, and such a one is a human society; such a one is the church, also the universal angelic heaven before the Lord; in a word, such a one is the created universe, not only in general, but in every particular. Now, in order that all and every thing may be forms, it is necessary that he who created all things should be form itself, and that from form itself all things which are created should exist in forms: this, therefore, is what is shewn in the treatise concerning *the Divine Love and the Divine Wisdom*, under the following heads: viz. That the Divine Love and the Divine Wisdom are a substance and a form, n. 40—43. That the Divine Love and the Divine Wisdom are substance and form in themselves, consequently, the self-subsisting and the one only subsisting essence or principle, n. 44—46. That the Divine Love and the Divine Wisdom in the Lord are a one, n. 14—17, n. 18—22. And that they proceed as a one from the Lord, n. 99—102, and in other places. *That the form makes a one so much the more perfectly in proportion as the things which enter into it are distinct from each other, and nevertheless united.* This is comprehended with difficulty unless the understanding be elevated, because there is an appearance that form cannot make a one except when there is a similarity in the things which constitute it. On this subject I have frequently conversed with the angels; who said that this is an arcanum, which the wise among them perceive clearly, but the less wise obscurely: that nevertheless it is a truth, that a form is so much the more perfect in proportion as the things which constitute it are distinct from each other, but still united in a particular manner. They confirmed this by reference to the societies in the heavens, which, taken together, constitute the form of

heaven; and to the angels of each society, of which it may be affirmed, that the more every individual has a distinct identity of character, in which he freely acts, and thus loves his associates from himself or from his own affection, the more perfect is the form of the society. They also illustrated it by the marriage of goodness and truth, which, the more distinctly they are two, can more perfectly form a one; and, in like manner, by love and wisdom; shewing that what is indistinct is confused, whence results all imperfection of form. But how things perfectly distinct are united, and thus make a one, they confirmed by many instances; especially by the nature or constitution of man, in which innumerable things are quite distinct, and yet united,—distinct by their coats, but united by ligaments. They also stated, that it is the same with love and all things appertaining to it, and with wisdom and all things appertaining to it, which are not perceived otherwise than as a one. More on this subject may be seen in the treatise concerning *the Divine Love and the Divine Wisdom*, n. 14—22, and in the work concerning *Heaven and Hell*, n. 56 and 489. This is adduced because it is an arcanum of angelic wisdom.

5. III. *That this one, in a certain image, is in every created thing.* That the Divine Love and the Divine Wisdom, which in the Lord are a one, and which proceed as a one from him, are in a certain image in every created thing, may appear from what is proved throughout the treatise concerning *the Divine Love and the Divine Wisdom*, but especially in n. 47—51, 54—60, 282—284, 290—295, 316—318, 319—326, 349—457; in which places it is shewn, that the divine principle is in every created thing, because God the Creator, who is the Lord from eternity, from himself produced the sun of the spiritual world, and by that sun all things in the universe; consequently, that that sun, which is from the Lord, and in which is the Lord, is not only the

first, but the one only substance, from which all things are ; and forasmuch as it is the one only substance, it follows that it is in every created thing, but with infinite variety according to different uses. Now, as in the Lord there is Divine Love and Divine Wisdom, and in the sun from him divine fire and divine effulgence, and from the sun spiritual heat and spiritual light, and these two form a one, it follows, that this one is in a certain image in every created thing. Hence it is, that all things in the universe have relation to good and truth, and, indeed, to the conjunction of them ; or, what is the same, that all things in the universe have relation to love and wisdom, and to their conjunction ; for good is of love, and truth is of wisdom, inasmuch as love calls all which appertains to it good, and wisdom calls all which appertains to it truth. That there is a conjunction of these in every created thing, will be seen in what follows.

6. It is acknowledged by many, that there is one only substance, which is also the first, from which all things are ; but what that substance is, it is not known. It is thought to be so simple that nothing can be simpler, and that it may be compared to a point which has no dimensions, and that from an infinite number of such points, the forms of dimension exist. This, however, is a fallacy originating from the idea of space : for from this idea there appears to be such a smallest particle ; when, nevertheless, it is a truth, that in proportion as a thing is more simple and more pure, it is more full and complete. It is on this account, that the more interiorly any object is inspected, the more wonderful, perfect, and beautiful are the things seen in it ; and consequently, that in the first substance are the most wonderful, perfect, and beautiful things of all. The reason of this is, that the first substance is from the spiritual sun, which, as before stated, is from the Lord, and in which is the Lord ; therefore, that very sun is the one only substance, which, forasmuch as it is not in space, is all in all,

and in the greatest and least things in the created universe. As that sun is the first and one only substance, from which all things are, it follows that there are in it infinitely more things than can appear in the substances thence derived, which are called substantiate, and lastly material. The reason why the former cannot appear in the latter, is, because they descend from that sun by degrees of two kinds, according to which all perfections decrease. Hence it is, that, as was said above, the more interiorly any object is viewed, the more wonderful, perfect, and beautiful are the things seen in it. These observations are made in order to confirm the truth, that in a certain image the Divine is in every created thing, but that it appears less and less in descending by degrees, and still less when, the inferior degree being separated from the superior degree, by the closing of the latter, it is choked up with earthly matter. Such truths, however, cannot but seem obscure, unless what is said in the treatise on *the Divine Love and the Divine Wisdom*, concerning the spiritual sun, n. 53—172; concerning degrees, n. 173—281; and concerning the creation of the universe, n. 282—357, has been first read and understood.

7. IV. *That it is of the Divine Providence, that every created thing, both in the whole and in part, should be such a one, and if it is not, that it should be made so;* that is, that in every created thing there should be something from the Divine Love, and at the same time from the Divine Wisdom; or, what is the same, that in every created thing there should be good and truth, or a conjunction of good and truth: for as good is of love, and truth is of wisdom, as was said above, n. 5, so in what follows, instead of love and wisdom, the words good and truth will be used, and instead of the union of love and wisdom, the marriage of good and truth.

8. From the preceding article it is evident, that the Divine Love and the Divine Wisdom, which in the Lord are one, and

from the Lord proceed as one, exist in a certain image in every thing created by him; and it may now be expedient to speak particularly of that oneness or union, which is called the marriage of good and truth. That marriage is, I. in the Lord himself; for, as before said, the Divine Love and the Divine Wisdom in him are one. II. It is from the Lord, for in every thing which proceeds from him love and wisdom are perfectly united; and these two proceed from the Lord as a sun,—the Divine Love as heat, and the Divine Wisdom as light. III. They are received by the angels indeed as two, but are united in them by the Lord: and it is the same with men of the church. IV. It is from the influx of love and wisdom from the Lord as one into the angels of heaven and men of the church, and from the reception thereof by angels and men, that the Lord in the Word is called the Bridegroom and the Husband, and heaven and the church the bride and the wife. V. As far therefore as heaven and the church in general, and an angel of heaven and a man of the church in particular, are in that union, or in the marriage of good and truth, so far are they an image and likeness of the Lord; because these two, in the Lord, are one, and indeed, they are the Lord. VI. Love and wisdom in heaven and in the church in general, and in an angel of heaven and in a man of the church, are one, when the will and the understanding, and when, therefore, good and truth, make one; or, what is the same, when charity and faith make one; or, what is still the same, when doctrine from the Word and a life according to it make one. VII. But in what manner these two make one in man, and in all things appertaining to him, is shewn in the treatise concerning *the Divine Love and the Divine Wisdom*, part the fifth, where the creation of man, and particularly the correspondence of the will and the understanding with the heart and the lungs, are treated of, from n. 385 to 432.

9. But how these make one in the things which are below or without man, as well in the things of the animal kingdom

as in those of the vegetable kingdom, will be shewn in many places in what follows; previous to which these three things are to be premised: *First*, That in the universe, and in all and every thing therein, which was created by the Lord, there was a marriage of good and truth. *Secondly*, That this marriage after the creation was separated in man. *Thirdly*, That it is of the Divine Providence that what is separated should be made one, and thus, that the marriage of good and truth should be restored. These three particulars are abundantly confirmed in the treatise on *the Divine Love and the Divine Wisdom*, and therefore need no further confirmation. Every one also may see from reason, that since a marriage of good and truth existed by creation in every created thing, and since this was afterwards separated, the Lord must operate continually, that it may be restored; consequently, that its restoration, and the conjunction thereby of the created universe with the Lord through man, is of the Divine Providence.

10. V. *That the good of love is not good, except so far as it is united to the truth of wisdom, and that the truth of wisdom is not truth, except so far as it is united to the good of love.* Good and truth derive this from their origin: good in its origin is in the Lord, and so is truth; because the Lord is good itself and truth itself, and these two in him are one: hence it is, that good in the angels of heaven and in men of the earth is not good in itself, except so far as it is united to truth, and that truth is not truth in itself, except so far as it is united to good. That all good and all truth is from the Lord, is well known; hence, as good makes one with truth, and truth with good, it follows, that, in order to good being good in itself, and truth being truth in itself, they must make one in the recipient, which is an angel of heaven and a man of the earth.

11. It is known indeed that all things in the universe have relation to good and truth; because by good is understood

that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom: but it is not yet known that good is not anything unless united to truth, and that truth is not anything unless united to good. It appears indeed as if good were something without truth, and as if truth were something without good; but still they are not: for love, all things appertaining to which are called good things, is the *esse* of a thing, and wisdom, all things appertaining to which are called truths, is the *existere* of a thing from that *esse*, as is shewn in the treatise on *the Divine Love and the Divine Wisdom*, n. 14—16; wherefore, as an *esse* without *existere* is not anything, nor *existere* without an *esse*, so good without truth is not anything, nor truth without good. In like manner, what is good without relation to something?—can it be called good? for it is of no affection and of no perception. This, together with the good which affects, and which causes itself to be perceived and felt, has relation to truth, because it has relation to that which is in the understanding. Say barely to any one, good, and not this or that is good, and is good anything? But by virtue of this or that which is perceived as a one with good, it is something. This is not united to good anywhere but in the understanding, and everything of the understanding has relation to truth. It is the same with volition; to will without knowing, perceiving, and thinking what a man wills, is nothing, but together with these it becomes something. All volition is of love, and has relation to good; and all knowledge, perception, and thought are of the understanding, and have relation to truth. Hence it is evident, that merely to will is nothing, but to will this or that is something. It is the same with all use, because use is good. Use, unless it be determined to something with which it may be a one, is not use; therefore it is not anything. Use derives its being something, from the understanding, and that which is thence

conjoined or adjoined to use has relation to truth: from this use derives its quality. From these few hints it may appear that good without truth is not any thing; therefore, that neither is truth without good anything. It is said that good with truth, and truth with good, are something; hence it follows, that evil with false, and false with evil, are not anything: for the latter are opposite to the former, and opposition destroys; in the present case, it destroys that which is something. But more of this in what follows.

12. But there exists a marriage of good and truth in the cause, and there exists a marriage of good and truth from the cause in the effect. The marriage of good and truth in the cause, is the marriage of the will and the understanding, or of love and wisdom: in all that a man wills and thinks, and which he thence concludes and intends, there is this marriage. This marriage enters the effect and produces it; but in carrying into effect these two appear distinct: because then what is simultaneous constitutes what is successive; as when a man wills and thinks to be nourished, to be clothed, to have a dwelling, to do any business or work, or to converse, he first wills and thinks at the same time, or concludes upon and intends, and when he has determined them to effect, then one thing succeeds after another; but still they continually make one in the will and in the thought. The uses in these effects belong to love or good, and the means for obtaining the uses belong to the understanding or truth. These general views any one may confirm by particulars, if he but distinctly perceive what has relation to the good of love and what to the truth of wisdom, and also distinctly perceive how it is referable to the cause and how to the effect.

13. It has occasionally been said, that love makes the life of man; but love separate from wisdom, or good separate from truth in the cause, is not meant; because love separate, or good separate, is not any thing: wherefore the love which makes the inmost life of man, which is from the Lord, is love

and wisdom together. Neither also is the love, which makes the life of man so far as he is a recipient, separated in the cause, but in the effect; for love cannot be understood without its quality, and its quality is wisdom. Quality or wisdom cannot exist except from its *esse*, which is love; hence it is that they are one; and it is the same with good and truth. Now since truth is from good, as wisdom is from love, therefore both taken together are called love or good; for love in its form is wisdom, and good in its form is truth: from its form and from no other source is all its quality. Hereby then it may appear that good is not in the least good, any further than as it is united to its truth, and that truth is not in the least truth, any further than as it is united to its good.

14. VI. *That the good of love not united to the truth of wisdom is not good in itself, but only apparent good; and that the truth of wisdom not united to the good of love is not truth in itself, but only apparent truth.* The truth is, that there does not exist any good which is good in itself, unless it be united to its truth, nor any truth which is true in itself unless it be united to its good; nevertheless, there does exist good separate from truth, and truth separate from good: this is in hypocrites and flatterers, in all the wicked whatsoever, and in those who are in natural good and not in spiritual good. These can do good to the church, to their country, to society, to their fellow-citizens, to the needy, the poor, and to widows and orphans; and they can also understand truths, from the understanding think them, and from thought speak and teach them. But still, not being from interior principles of good and truth, neither these good deeds nor truths are really such in the persons just mentioned, but are only such outwardly, and therefore merely in appearance; because they are only for the sake of self and the world, and not for the sake of good itself and truth itself, consequently not grounded in good and truth. Hence they are only of the mouth and of the body, and not of the heart; and

may be compared to gold and silver inclosing dross, or rotten wood or dung; and truths thus uttered may be compared to respired air which is dispersed, or to an ignis-fatuus which vanishes. Still they outwardly appear as genuine; and though they are only apparent with those who speak them, they may seem otherwise to those who hear and receive them, and to whom this is unknown; for what is external affects every one according to his internal, because truth enters, from whatever mouth it be uttered, into the hearing of another, and is received by the mind according to its state and quality. With those who are hereditarily in natural good, and in no spiritual good, the case is nearly similar; for the internal of all good and of all truth is spiritual, and this shakes off falsities and evils; but the natural principle alone favours them, and to favour evils and falsities and to do good do not accord.

15. The ground and reason why good can be separated from truth, and truth from good, and when separated still appear as good and truth, is, because man has a faculty of acting, which is called liberty, and a faculty of understanding, which is called rationality; from the abuse of which faculties man can appear different in externals from what he is in internals; therefore a wicked man can do good and speak truth, or the devil can imitate an angel of light. But on this subject see the following propositions in the treatise on *the Divine Love and the Divine Wisdom*: That the origin of evil is from the abuse of the faculties which are proper to man, and are called rationality and liberty, n. 264—270. That these two faculties exist as well in the wicked as in the good, n. 425. That love without a marriage with wisdom, or good without a marriage with truth, cannot do any thing, n. 401. That love does nothing but in conjunction with wisdom or the understanding, n. 409. That love joins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally joined to it, n.

410, 411, 412. That wisdom or the understanding, by means of the power given it by love, can be elevated, and perceive the things which are of the light from heaven, and receive them, n. 413. That love can in like manner be elevated, and receive the things which are of the heat from heaven, if it loves its consort wisdom in that degree, n. 414, 415. That otherwise love draws down wisdom or the understanding from its elevation, that it may act as one with it, n. 416—418. That love is purified in the understanding, if they are elevated together, n. 419—421. That love purified by wisdom in the understanding becomes spiritual and celestial; but that love defiled in the understanding becomes sensual and corporeal, n. 422—424. That it is the same with charity and faith and their conjunction, as it is with love and wisdom and their conjunction, n. 427—430. What charity is in heaven, n. 431.

16. VII. *That the Lord does not suffer any thing to be divided; therefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.* The divine providence of the Lord has especially for its end, and operates, that man may be in good and at the same time in truth, since thereby he is his own good and his own love, and also his own truth and his own wisdom; for by this man is man, being in such case an image of the Lord. But because man, while he lives in the world, can be in good and at the same time in falsity, likewise in evil and at the same time in truth, yea can be in evil and at the same time in good, and thus as it were a double man; and since this division destroys that image, and consequently the man; therefore the divine providence of the Lord, in all and singular its operations, is directed against the existence of such division. Because, also, it is less hurtful to man to be in evil and at the same time in falsity, than to be in good and at the same time in evil, therefore the Lord permits the former, not as willing it, but as not able to resist it consistently with

the end in view, which is salvation. The reason why man can be in evil and at the same time in truth, and why the Lord cannot resist it, on account of the end, which is salvation, is, because the understanding of man can be elevated into the light of wisdom, and see truths, or acknowledge them when he hears them, his love at the same time remaining below. Thus he can be with his understanding in heaven, but with his love in hell; and to be so, cannot be denied him, because the two faculties of rationality and liberty, by which he is man, and is distinguished from beasts, and by which alone he can be regenerated, and consequently saved, cannot be taken away from him. For by them man can act according to wisdom, and also according to the love not of wisdom, and from the wisdom above can see the love beneath; thus he can see his own thoughts, intentions, affections, and therefore the evils and falsities, as well as the goods and truths of his life and doctrine, without a knowledge and acknowledgment of which in himself he cannot be reformed. Of these two faculties something has already been said, and more will be said in what follows. This is the reason why man can be in good and at the same time in truth, also in evil and at the same time in falsity, and likewise in both alternately.

17. Man can with difficulty in this world come into either the one or the other conjunction or union, that is, of good and truth, or of evil and falsity; for so long as he lives here, he is kept in a state of reformation or regeneration. But after death every man comes into the one or the other, because he is then no longer in a state to be reformed and regenerated: he then remains such as his life has been in the world, that is, such as his ruling love has been. Therefore, if his life has been a life of the love of evil, every truth which he has acquired in this world from masters, preaching, or the Word, is taken away from him; and, being taken away, he imbibes the falsity which accords with his evil, as

a sponge does water. On the other hand, if his life has been a life of the love of good, every falsity which he has imbibed by hearing or by reading in the world, and which he has not confirmed in himself, is removed, and in its place is given truth which accords with his good. This is meant by these words of the Lord, "Take the talent from him, and give it unto him which hath ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath" (Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24—26).

18. The reason why every one after death must either be in good and at the same time in truth, or in evil and at the same time in falsity, is, because good and evil cannot be joined, neither good and at the same time the falsity of evil, nor evil and at the same time the truth of good, for they are opposites, and opposites combat each other, until one destroys the other. They who are in evil and at the same time in good, are understood by these words of the Lord to the church of Laodicea in the Apocalypse: "I know thy works, that thou art neither cold nor hot; I would thou wert either cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (iii. 15, 16). Also by these words of the Lord: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24).

19. VIII. *That that which is in good and at the same time in truth, is something; and that that which is in evil and at the same time in falsity, is not any thing.* That that which is in good and at the same time in truth, is something, may be seen above, n. 11; thence it follows, that what is evil and at the same time false is not any thing. By not being any thing, is meant that it has no power, and nothing of spiritual life. They who are in evil and at the same time in falsity,

all of whom are in hell, have indeed power among themselves; for a wicked spirit can do evil, and also does do evil a thousand ways. Nevertheless he can only from a principle of evil do evil to the wicked, but cannot in the least do evil to the good; or if he does evil to the good, which sometimes is the case, it is by conjunction with their evil; thence come temptations, which are infestations arising from evil spirits about a man, and consequent combats, whereby the good may be delivered from their evils. As the wicked have no power, the universal hell before the Lord is not only as nothing, but it is really nothing as to power: that it is so, I have seen confirmed by much experience. It is wonderful, however, that all the wicked think themselves powerful, and all the good think themselves not powerful; the reason of which is, that the wicked attribute every thing to self-derived prudence,—therefore to cunning and malice, and nothing to the Lord; while the good attribute nothing to self-derived prudence, but every thing to the Lord, who is omnipotent. Another reason why evil and its attendant falsity are not anything, is, because they have no spiritual life; and this is the reason why the life of the infernals is not called life but death: wherefore since every something appertains to life, there cannot be anything appertaining to death.

20. They who are in evil and at the same time in truths, may be compared to eagles which soar aloft, but, when their wings are taken away, fall down. For men do the same after death, when they become spirits: they who understood truths, spake them, and taught them, and yet had no regard to God in their life, elevate themselves on high by their intellectuals, and sometimes enter heaven, and feign themselves angels of light; but when truths are taken away from them, and they are sent forth, they fall down into hell. Eagles also signify men of rapine, who have intellectual sight, and wings signify spiritual truths. It was said, that they are such, who had no respect to God in their life: by

having respect to God in their life, is meant nothing else but to think this or that evil a sin against God, and therefore not to do it.

21. IX. *That the Divine Providence of the Lord causes evil and its attendant falsity to serve for equilibrium, relation, and purification, and thereby for the conjunction of good and truth in others.* From the foregoing considerations it may appear, that the Divine Providence of the Lord continually operates, that in man truth may be united to good and good to truth, because this union is the church and is heaven; for this union is in the Lord, and is in every thing that proceeds from the Lord. From this union it is, that heaven is called a marriage, and also the church, and hence the kingdom of God in the Word is likened to a marriage. From this union it is, that the sabbath in the Israelitish church was the most holy worship, for it signified this union. Hence also it is, that in the Word, and in all and everything therein, there is a marriage of good and truth; on which subject see *the Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 80—90. The marriage of good and truth is from the marriage of the Lord with the church, and the latter from the marriage of love and wisdom in the Lord: for good is of love, and truth is of wisdom. Hence it may be seen, that it is the perpetual object of the Divine Providence to unite in man good to truth and truth to good; for so man is united to the Lord.

22. But as many have broken and do break this marriage, especially by the separation of faith from charity,—for faith is of truth, and truth is of faith, and charity is of good, and good is of charity,—and thereby conjoin in themselves evil and falsity, and thus have become, and do become, opposite, it is provided of the Lord that these nevertheless may serve for the conjunction of good and truth in others, by equilibrium, by relation, and by purification.

23. The conjunction of good and truth in others is pro-

vided for of the Lord by *equilibrium* between heaven and hell; for from hell continually exhale evil and its concomitant false, but from heaven continually exhale good and its concomitant truth; and every man is kept in this equilibrium as long as he lives in the world, and is thus in the liberty of thinking, willing, speaking, and acting, in which he may be reformed. Concerning this spiritual equilibrium, from which is derived the liberty of man, see the work on *Heaven and Hell*, n. 589—596, and 597—603.

24. The conjunction of good and truth is provided for of the Lord by *relation*; for good is not known as to its quality, but by relation to what is less good, and by opposition to evil. All the perceptive and sensitive principles are thence derived, because their quality is thence: for thus all delight is perceived and felt from what is less delightful, and by what is disagreeable; all beauty from what is less beautiful, and by what is ugly; in like manner, all good which is of love, from what is less good, and by evil; and all truth which is of wisdom, from what is less true, and by what is false. There must be variety in everything, from its greatest to its least; and, when there is variety also in its opposite, from its least to its greatest, and equilibrium intercedes, then according to the degrees on both sides relation is established, and the perception or sensation of the thing either increases or is diminished. But it is to be noted, that what is opposite may take away, and also may exalt perceptions and sensations; it takes them away when it mixes itself, and exalts them when it does not mix itself; on which account the Lord exquisitely separates good and evil, lest they should be mixed, in man, as he separates heaven and hell.

25. The conjunction of good and truth in others is provided for of the Lord by *purification*, which is effected in two ways,—in one by temptations, and in the other by fermentations. *Spiritual temptations* are no other than combats against evils and falsities, which are exhaled from hell and affect; by

them man is purified from evils and falsities, and in him good is joined to truth, and truth to good. *Spiritual fermentations* are effected many ways, as well in the heavens as in the earths; but in the world it is not known what they are, and how they are effected: for they are evils and corresponding falsities, which, being let in upon societies, act like ferments put into meal and fermentable liquors, by which heterogeneous things are separated, and homogeneous things are conjoined and become pure and clear. This is what is understood by these words of the Lord, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened" (Matt. xiii. 33; Luke xiii. 21).

26. These uses are provided by the Lord from the conjunction of evil and falsity, which is in those who are in hell; for the kingdom of the Lord, which is not only over heaven, but also over hell, is a kingdom of uses; and the Providence of the Lord is, that there should not be any person or any thing, from and by which use is not performed.

THAT THE DIVINE PROVIDENCE OF THE LORD HAS FOR ITS END A HEAVEN OUT OF THE HUMAN RACE.

27. **THAT** heaven is not from any angels created such from the beginning, and that hell is not from any devil who was created an angel of light and cast out of heaven, but that heaven and hell are from the human race,—heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil and thence in the understanding of falsity,—has been made known and proved to me by a long intercourse with angels and spirits; concerning which see also what is shewn in the work on *Heaven and Hell*, n. 311—316; as well as in the tract on

The Last Judgment, n. 14—27; and in the *Continuation concerning the Last Judgment and the Spiritual World*, from beginning to end. Now, since heaven is from the human race, and heaven is a dwelling with the Lord to eternity, it follows that that was the end of creation intended by the Lord; and as it was the end of creation, it is the end of his divine providence. The Lord did not create the universe for his own sake, but for the sake of those with whom he will dwell in heaven; for spiritual love is such, that it wishes to give what it has to another, and in proportion as it can do this, it is in its *esse*, in its peace, and in its blessedness. This property spiritual love derives from the divine love of the Lord, which possesses it in an infinite degree. Hence it follows, that the divine love, and consequently the divine providence, has for its end a heaven, which may consist of men made angels, and who are making such, to whom the Lord can give all the beatitudes and felicities which belong to love and wisdom, and give them out of himself in them. Nor can he do otherwise; because his image and likeness from creation is in them. His image in them is wisdom, and his likeness in them is love; and the Lord in them is love united to wisdom and wisdom united to love, or what is the same, he is good united to truth, and truth united to good; which union was treated of in the preceding article. But as it is not known what heaven is in general or in many, and what heaven is in particular or in one; nor what heaven is in the spiritual world, and what heaven is in the natural world, and yet it is important to know this, because it is the end of the Divine Providence, therefore I am desirous to place this subject in some degree of light, in the following order. I. That heaven is conjunction with the Lord. II. That man by creation is such, that he can be more and more nearly conjoined to the Lord. III. That man becomes wiser in proportion as he is more nearly conjoined to the Lord. IV. That man becomes happier in proportion as he is more nearly conjoined to the Lord.

V. That man, in proportion as he is more nearly conjoined to the Lord, appears to himself more distinctly to be at his own disposal, and yet perceives more evidently that he is the Lord's.

28. I. *That heaven is conjunction with the Lord.* Heaven is not heaven from the angels, but from the Lord; for the love and wisdom, in which the angels are, and which constitute heaven, are not from them, but from the Lord, and are really the Lord in them. And since love and wisdom, which are of the Lord, and are the Lord in heaven, constitute the life of the angels, it is evident that their life is of the Lord, and indeed that it is the Lord. That they live from the Lord, the angels themselves confess. Hence it may appear that heaven is conjunction with the Lord. But as conjunction given with the Lord is various, and consequently one has not the same heaven as another, it also follows, that heaven is according to conjunction with the Lord. That there is a conjunction nearer and nearer, and also one more and more remote, will be seen in the following article. At present we shall state how that conjunction is effected, and what it is. There is a conjunction of the Lord with the angels, and of the angels with the Lord, and thus a reciprocal conjunction. The Lord flows into the life's love of the angels, and the angels receive the Lord in wisdom, and by this in their turn conjoin themselves to the Lord. But it is to be well observed, that it appears to the angels as if they conjoined themselves to the Lord by wisdom, when nevertheless the Lord conjoins them by wisdom to himself; for their wisdom is also from the Lord. It is the same if it is said, that the Lord conjoins himself to the angels by good, and that the angels in their turn conjoin themselves to the Lord by truth; for all good is of love, and all truth is of wisdom. But as this reciprocal conjunction is an arcanum, which few can understand unless it be explained, I will unfold it, so far as it can be done, by such things as may be comprehended. In the treatise concerning *the Divine Love and the Divine Wisdom*,

n. 404, 405, it is shewn in what manner love conjoins itself to wisdom, viz. by the affection of knowing, whence is derived the affection of truth; by the affection of understanding, from which is derived the perception of truth; and by the affection of seeing that which is known and understood, from which is derived thought. The Lord flows into all these affections, which are derivations from the life's love of every one; and the angels receive that influx in the perception of truth, and in thought; for in these the influx appears to them, but not in the affections. Now as perceptions and thoughts appear to the angels as if they were their own, although they are from affections, which are from the Lord, therefore there is still an appearance that the angels reciprocally conjoin themselves to the Lord, when nevertheless the Lord conjoins them to himself; for affection itself produces such perceptions and thoughts, affection, which is of love, being the soul of them; for no one can perceive and think anything without affection, and every one perceives and thinks according to affection; from which it is evident, that the reciprocal conjunction of the angels with the Lord is not from them, but only seems to be from them. Such a conjunction also the Lord has with the church, and the church with the Lord, and it is called the celestial and spiritual marriage.

29. All conjunction in the spiritual world is effected by inspection. When any one there thinks of another from the affection of speaking with him, the other immediately becomes present, and one sees the other face to face. The same thing happens when any one thinks of another from the affection of love; but by this affection conjunction is produced, and by the other presence only. This is peculiar to the spiritual world; the reason of which is, that all there are spiritual. It is not so in the natural world, in which all are material. In the natural world, the same takes place with men in the affections and thoughts of their spirit; but as

in the natural world there are spaces, while in the spiritual world spaces are only appearances, therefore in the latter that which has place in the thought of any spirit is actually effected. These things are stated, in order that it may be known in what manner is effected the conjunction of the Lord with the angels, and also the apparent reciprocal conjunction of the angels with the Lord; for all the angels turn their faces to the Lord, and the Lord looks at them in the forehead, and the angels direct their eyes towards the Lord. The reason is, because the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions. Yet the angels from themselves do not turn their faces to the Lord, but the Lord turns them to himself; he turns them by influx into their life's love, and by it enters into their perceptions and thoughts, and so converts them. Such a circulation of the love to the thoughts, and from the thoughts to the love from love, has place in all the human mind; which circulation or circle may be called the circle of life. On this subject see some particulars also in the treatise on *The Divine Love and the Divine Wisdom*; as, That the angels constantly turn their faces to the Lord as the sun, n. 129—134. That all the interiors both of the minds and of the bodies of angels are in like manner turned to the Lord as a sun, n. 135—139. That every spirit, of whatsoever quality, in like manner turns himself to his ruling love, n. 140—145. That love conjoins itself to wisdom, and causes wisdom to be reciprocally conjoined to it, n. 410—412. That the angels are in the Lord, and the Lord in them; and, forasmuch as the angels are recipients, that the Lord alone is heaven, n. 113—118.

30. The Lord's heaven in the natural world is called the church, and an angel of this heaven is a man of the church who is conjoined to the Lord, and who also, after his departure out of the world, becomes an angel of the spiritual heaven: from which it is evident, that what is said of the an-

gelic heaven, is to be understood of the human heaven, which is called the church. This reciprocal conjunction with the Lord, which constitutes heaven in man, is revealed by the Lord in these words in John: "Abide in me, and I in you." "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (xv. 4, 5, 7).

31. Hence it may appear, that the Lord is heaven, not only in common to all, but also in particular to each individual there; for every angel is a heaven in its least form: and from as many heavens as there are angels, heaven in common exists. That this is the case may be seen in the work on *Heaven and Hell*, n. 51—58. Let not then any one cherish this error, which enters into the first thoughts of many, that the Lord is in heaven among the angels, or that he is with them as a king is in his kingdom: as to appearance in the sun there, he is above them; but as to their life of love and wisdom, he is in them.

32. II. *That man by creation is such, that he can be more and more nearly conjoined to the Lord*, may appear from what is shewn concerning degrees, in the treatise on *the Divine Love and the Divine Wisdom*, part the third, particularly from the following articles: That there are three discrete degrees or degrees of altitude in man by creation, n. 230—235. That these three degrees are in every man by birth; and that as they are opened, man is in the Lord and the Lord in him, n. 236—241. And that all perfections increase and ascend with degrees, and according to them, n. 199—204. From which it is evident, that man is such by creation, that by degrees he can be more and more nearly conjoined to the Lord. But it should be well understood what degrees are; that they are of two kinds—discrete degrees or degrees of altitude, and continuous degrees or degrees of latitude; and what is the difference between them: also, that every man by creation, and thence by birth, has three discrete degrees or degrees of altitude;

that he comes into the first degree, which is called the natural degree, when he is born; and that he can increase this degree in himself by continuity, till he becomes rational; that he comes into the second, which is called the spiritual degree, if he live according to the spiritual laws of order, which are principles of divine truth; and that he may also come into the third or celestial degree, if he live according to the celestial laws of order, which are principles of divine good. These degrees are actually opened in man by the Lord according to his life in the world, but not perceptibly and sensibly till after his departure out of the world; and as they are opened and afterwards perfected, so man is more and more nearly conjoined to the Lord. This conjunction by nearer approach may be increased to eternity, and indeed is increased in the angels to eternity; but still an angel cannot arrive at the first degree of the Lord's love and wisdom, or attain it, because the Lord is infinite and an angel is finite, and there is no proportion between infinite and finite. Since no one can understand the state of man, and the state of his elevation and approximation to the Lord, except he knows these degrees, therefore they are particularly treated of in the treatise on *the Divine Love and the Divine Wisdom*, n. 173—281; which see.

33. We shall briefly shew how man can be more nearly conjoined to the Lord, and then how that conjunction appears nearer and nearer. *How man is more and more nearly conjoined to the Lord*: This is done, not by science alone, nor by intelligence alone, nor even by wisdom alone, but by a life conjoined to them. The life of man is his love, and love is manifold. In general there is a love of evil and a love of good. The love of evil is the love of adultery, revenge, fraud, blasphemy, and the depriving others of their goods. The love of evil, in thinking and in doing these, feels pleasure and delight. The derivations, which are affections of this love, are as many as there are evils to which it has de-

terminated itself; and the perceptions and thoughts of this love, are as many as there are falsities which favour those evils and confirm them. These falsities make one with the evils, as the understanding makes one with the will; and they are not separated from each other, because one is of the other. Now, as the Lord flows into the life's love of every one, and by his affections into his perceptions and thoughts, and not *vice versa*, as was said above, it follows that he cannot conjoin himself more nearly than is permitted by the removal of the love of evil with its affections, which are lusts; and as these reside in the natural man, and man, whatsoever he does from the natural man, feels as if he acted from himself, therefore he ought, as from himself, to remove the evils of his love, and then, in proportion as he removes them, the Lord approaches nearer, and joins himself to him. Any one may see from reason that lusts, with their delights, obstruct and shut the door against the Lord, and that they cannot be cast out by the Lord so long as man himself keeps the door shut, and presses from without and prevents it from being opened. That man himself ought to open it, is evident from the Lord's words in the Revelation: "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me"(iii. 20). Hence it is evident, that in proportion as any one shuns evils as diabolical, and as obstacles to the Lord's entrance, he is more and more nearly conjoined to the Lord, and he the most nearly, who abominates them as so many black and fiery devils, for evil and the devil are one; and the falsity of evil and satan are one; because as the influx of the Lord is into the love of good and its affections, and by these into the perceptions and thoughts, all which derive from the good in which a man is principled that which constitutes them truths—so the influx of the devil, that is, of hell, is into the love of evil and its affections, which are lusts, and by these into the perceptions and thoughts, all which

derive from the evil in which a man is principled that which makes them falsities. *How that conjunction appears nearer and nearer:* In proportion as evils are removed in the natural man by shunning and turning away from them, in such proportion man is more nearly conjoined to the Lord. And as love and wisdom, which are the Lord himself, are not in space,—for affection which is of love, and thought which is of wisdom, have nothing in common with space,—therefore the Lord according to conjunction by love and wisdom appears nearer; and, on the contrary, according to the rejection of love and wisdom, more remote. Space does not exist in the spiritual world, but in that world degrees of distance and presence are appearances according to similitudes and dissimilitudes of affections; for, as before said, affections which are of love, and thoughts which are of wisdom and in themselves spiritual, are not in space; on which subject see what is stated in the treatise on *The Divine Love and the Divine Wisdom*, n. 7—10, n. 69—72, and elsewhere. The conjunction of the Lord with man, in whom evils are removed, is understood by these words of the Lord; “The pure in heart shall see God” (Matt. v. 8): and by these; “He that hath my commandments, and keepeth them, I will make my abode with him.” To have his commandments is to know them, and to keep his commandments is to love them; for it is also said there; “He who keepeth my commandments, he it is who loveth me.”

34. III. *That man becomes wiser in proportion as he is more nearly conjoined to the Lord.* As there are three degrees of life in man by creation, and thence by birth, as noticed above, n. 32, there are in him especially three degrees of wisdom. These are the degrees which are opened in man according to conjunction; they are opened according to love, for love is conjunction itself. But the ascent of love according to degrees is not perceived except obscurely by man, whereas the ascent of wisdom is clearly perceived in those

who know and see what wisdom is. The reason why the degrees of wisdom are perceived, is, that love enters by the affections into the perceptions and thoughts, and these shew themselves in the internal sight of the mind, which corresponds to the external sight of the body: hence it is that wisdom appears, and not so the affection of love which produces it. The case is the same with all things which are actually done by man. It is perceived how the body effects them, but not how the soul does: so also it is perceived how a man meditates, perceives, and thinks, but not how the soul of his meditations, perceptions, and thoughts, which is the affection of good and truth, produces them. But there are three degrees of wisdom—the natural, spiritual, and celestial. Man is in the natural degree of wisdom while he lives in the world. This degree then can be perfected in him to its height, and yet he cannot enter into the spiritual degree; because this degree is not continued from the natural degree by continuity, but is joined to it by correspondences. He is in the spiritual degree of wisdom after death; and this degree also is such, that it can be perfected to its height, but yet cannot enter the celestial degree of wisdom, because this degree also is not continued from the spiritual by continuity, but is joined to it by correspondences. Hence it may appear, that wisdom can be elevated in a triplicate ratio, and that in each degree it can be perfected in a simple ratio to its height. He who comprehends the elevations and perfections of these degrees, can in some measure perceive what is said of angelic wisdom,—that it is ineffable. This also is so ineffable, that a thousand ideas of thought of the angels from their wisdom cannot present more than one idea of the thought of men from their wisdom; thus nine hundred and ninety-nine ideas of the thought of angels cannot enter; for they are supernatural. That this is the case, it has often been given me to know by lively experience. But, as was said before, no one can come into that ineffable wisdom of the angels, but by conjunction

with the Lord, and according to it; for the Lord only opens the spiritual degree and the celestial degree, and in those only who are wise from him; and they are wise from the Lord, who cast out from themselves the devil, that is evil.

35. But let not any one believe, that a person has wisdom because he knows many things, and perceives them in a certain light, and can speak of them intelligently, unless it be conjoined to love; for love by its affections produces it. If it is not conjoined to love, it is like a meteor in the air which vanishes, and like a falling star; but wisdom conjoined to love is like the permanent light of the sun, and like a fixed star. Man has the love of wisdom, in proportion as he has an aversion to the diabolical crew, which are the concupiscences of evil and falsity.

36. Wisdom, which comes by or according to perception, is the perception of truth from the affection of it, especially the perception of spiritual truth; for there is civil truth, moral truth, and spiritual truth. They who are in the perception of spiritual truth from the affection of it, are also in the perception of moral and civil truth; for the affection of spiritual truth is the soul of them. I have sometimes discoursed about wisdom with the angels, who said, that wisdom is conjunction with the Lord, because the Lord is wisdom itself; and that a man comes into that conjunction who rejects, and in the same proportion only as he rejects, hell from himself. They said, that they represented to themselves wisdom as a magnificent and highly adorned palace, to which there is an ascent by twelve steps; and that no one comes to the first step, but from the Lord by conjunction with him; that every one ascends according to conjunction; and that as he ascends, he perceives that no one is wise from himself, but from the Lord: also, that the things concerning which he is wise, compared with those concerning which he is not, are as a few drops to a great lake. By the twelve steps to the palace of wisdom, are signified principles of good conjoined

to those of truth, and principles of truth conjoined to those of good.

37. IV. *That man becomes happier in proportion as he is more nearly conjoined to the Lord.* The same things which are said above, n. 32, 33, 34, of the degrees of life and of wisdom according to conjunction with the Lord, may also be said of the degrees of felicity: for felicities or beatitudes and delights ascend, as the superior degrees of the mind, which are called spiritual and celestial, are opened in man; and these degrees, after his life in the world, increase to eternity.

38. No man, who is in the delight of the concupiscences of evil, can know anything of the delight of the affections of good in which exists the angelic heaven; for these two kinds of delight are altogether opposite to each other in internals, and thence interiorly in externals, though in the surface itself there is but little difference. For every love has its delights, even the love of evil in those who are in concupiscences; as the love of committing adultery, of revenge, fraud, theft, outrage, and, in the most wicked, the love of blaspheming the holy things of the church, and spitting out their virulence against God. The source of these delights is the love of dominion from the love of self. These delights are from the concupiscences which possess the interiors of the mind, flow from them into the body, and there excite uncleannesses, which titillate the fibres. Thus, from the delight of the mind, according to its concupiscences, arises delight of the body. Of what kind the unclean things are, which titillate the fibres of the body, it is given every one to know, after death, in the spiritual world. They are in general cadaverous, excrementitious, stercoraceous, niderous, and urinous matters; for the hells abound with such unclean things; and that they are correspondences, see some passages in the treatise on *The Divine Love and the Divine Wisdom*, n. 422, 423, 424. But such foul delights, after the subjects of them enter into hell, are turned into direful

punishments. These things are stated, that the nature of the felicity of heaven, which is now to be spoken of, may be better understood; for everything is known from its opposite.

39. The beatitudes, blessednesses, delights, and pleasantnesses,—in a word, the felicities of heaven, cannot be described in words, though in heaven they can be perceived by the sense; for what is perceived by the sense alone cannot be described, because it does not come within the ideas of thought, nor consequently into words: since the understanding alone sees, and sees the things which are of wisdom or of truth, but not the things which are of love or of good; therefore those felicities are inexpressible. But still they ascend in a similar degree with wisdom; the varieties of them are infinite, and each of these ineffable. This I have heard, and have perceived. These felicities, however, enter as man removes the concupiscences of the love of evil and falsity, as if of himself, but nevertheless of the Lord; for they are the felicities of the affections of good and truth, which are opposite to the concupiscences of the love of evil and falsity. The felicities of the affections of good and truth begin from the Lord, therefore from the inmost, thence diffusing themselves to the inferiors, even to the ultimates, and so filling the angel, and causing him to be as it were all delight. Such felicities, with infinite varieties, are in every affection of good and truth, especially in the affection of wisdom.

40. The delights of the concupiscences of evil, and those of the affections of good, cannot be compared; because the devil is inwardly in the delights of the concupiscences of evil, and the Lord is inwardly in the delights of the affections of good. If they are to be compared, the delights of the concupiscences of evil can only be compared with the lascivious delights of frogs in stagnant waters, and of serpents in stench; but the delights of the affections of good may be compared to those of the mind in gardens and shrubberies. For things similar to what affect frogs and serpents,

affect also those in the hells who are in the concupiscences of evil; and things similar to what affect the mind in gardens and shrubberies, affect also those in the heavens who are in the affections of good: because, as was said above, correspondent unclean things affect the wicked, and correspondent clean things affect the good.

41. Hence it may appear, that in proportion as any one is more nearly conjoined to the Lord, he becomes happier. But this happiness rarely manifests itself in the world, because man is then in a natural state, and what is natural does not communicate with what is spiritual by continuity, but by correspondences; and this communication is only felt by a certain quiet and peace of mind, which is especially produced after combats against evils. When, however, man puts off the natural and enters into the spiritual state, as is the case after his departure out of the world, then the felicity above described successively manifests itself.

42. V. *That man, in proportion as he is more nearly conjoined to the Lord, appears to himself to be more distinctly at his own disposal, and perceives more evidently that he is the Lord's.* In judging from appearance, it might be supposed, that the nearer any one is conjoined to the Lord, the less he is free, or at his own disposal. There is such an appearance with all the wicked, as well as with those who believe from religion that they are not under the yoke of the law, and that no one can do good from himself; for both these sorts of persons can see no otherwise, than that, not to be at liberty to think and to will evil, but only good, is not to be at one's own disposal; and they conclude from the appearance in themselves, that because they who are conjoined to the Lord neither will nor can think and will evil, therefore this is to be not at their own disposal; when, nevertheless, it is altogether the contrary.

43. There is infernal liberty, and there is celestial liberty. To think and to will evil, and, so far as civil and moral laws

do not prevent, to speak and to do it, is from infernal liberty; but to think and to will good, and, as far as opportunity is given, to speak and to do it, is from celestial liberty. Whatsoever a man thinks, wills, speaks, and does, from freedom, he perceives as his own, for a man derives all liberty from his love. They therefore who are in the love of evil, perceive no otherwise, than that infernal liberty is real liberty, while they who are in the love of good, perceive that celestial liberty is real liberty; and to each, consequently, the opposite appears to be servitude: yet it cannot be denied that only one of the two is liberty, for two kinds of liberty, in themselves opposite, cannot both be liberty; nor can it be denied that to be led by good is liberty, and to be led by evil is servitude; for to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil. Now since every thing which a man does from freedom or liberty, appears to him as his own, for, as was said above, it is of his love, and to act from his love is to act from liberty,—it follows, that conjunction with the Lord causes man to appear to himself free, consequently at his own disposal; and the nearer his conjunction with the Lord is, the more free he appears, consequently the more at his own disposal. The reason why he appears to himself *more distinctly* at his own disposal, is, that such is the Divine Love, that what is its own it wills to be another's, therefore to be men's and angels': all spiritual love is such, and especially Divine Love. Besides, the Lord never forces any one, because nothing to which any one is forced appears as his own, and what does not appear as his own cannot be made of his love, and so appropriated as his own. Man therefore is led by the Lord continually in freedom, and is also reformed and regenerated in freedom. But on this subject more will be said in what follows; and something also may be seen above, n. 4.

44. The reason, however, why man, the more distinctly he appears to himself at his own disposal, the more evidently

perceives that he is the Lord's, is, that in proportion as he is more nearly conjoined to the Lord, he becomes wiser, as was shewn above, n. 34, 35, 36; and wisdom teaches this, and he also perceives it. The angels of the third heaven, because they are the wisest of the angels, also perceive this, and likewise call it liberty itself; but to be led by themselves they call servitude. They declare also the reason of this, namely, that the Lord does not flow immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through the latter into the former; that they perceive the influx in the affection from which is derived their wisdom; that then all which they think from wisdom appears as from themselves, therefore as their own; and that by this reciprocal conjunction is effected.

45. As the Divine Providence of the Lord has for its end a heaven out of the human race, it follows that it has for its end the conjunction of the human race with him, concerning which see n. 28—31; also, that it has for its end that man may be more and more nearly conjoined to him (see n. 32, 33), for thus he enters an interior heaven: also, that it has for its end, that man by such conjunction may become wiser (see n. 34, 35, 36); and that he may become happier (see n. 37—41); because man possesses heaven from wisdom, and according to it; and by it also felicity: and lastly, that it has for its end, that man may appear to himself more distinctly as his own, and yet may perceive more evidently that he is the Lord's (see n. 42, 43, 44). All these things are of the Divine Providence of the Lord, because all these things constitute heaven, which is the end proposed.

THAT THE DIVINE PROVIDENCE OF THE LORD, IN ALL THAT IT DOES, HAS RESPECT TO WHAT IS INFINITE AND ETERNAL.

46. IT is well known in the Christian world, that God is infinite and eternal; for in the doctrine of the trinity, which has its name from Athanasius, it is said that God the Father is infinite, eternal, and omnipotent; in like manner, God the Son, and God the Holy Ghost; and that nevertheless there are not three Infinites, Eternals, and Omnipotents, but one. From this it follows, that as God is infinite and eternal, nothing but infinite and eternal can be predicated of God. But what infinite and eternal is, cannot be comprehended by finite beings, and yet it can: it cannot be comprehended, because finite is not capable of infinite; and yet it can be comprehended, because there are abstract ideas given, by which it can be seen that things exist, though not what is their quality. Such ideas are given of infinite, as, that God, because he is infinite, or the Divine, because it is infinite, is *Esse** itself; that it is essence and substance itself; that it is

* The Latin infinitives *Esse* and *Existere* are here retained, because the corresponding English terms, *to be* and *to exist*, cannot be used as nouns, and the apparently synonymous expressions *Essence* and *Existence*, usually convey, in the phraseology of the author, a distinct idea. Thus he says himself, in another work, "The reason why the terms *Esse* and *Existere* are used, and not *Essence* and *Existence*, is, because a distinction is to be made between *Esse* and *Essence*, and between *Existere* and *Existence*, as between what is prior and what is posterior, and what is prior is more universal than what is posterior: infinity and eternity have reference to the divine *Esse* and *Existere*; and Divine Love and Divine Wisdom, and thence Omnipotence and Omnipresence, have reference to the Divine *Essence* and *Existence*." (See *Tr. Ch. Rel.* n. 21.) It may be useful to the mere English reader to observe, that in pronouncing these words the final *e* must be sounded, so as to make *Esse* contain two syllables and *Existere* four.

love itself and wisdom itself, or that it is good itself and truth itself; therefore that it is itself, yea, that it is man himself: then also, if it be said that infinite is all,—that Infinite Wisdom is Omniscience, and Infinite Power is Omnipotence. Still, however, these things fall but obscurely within the thought, and from being incomprehensible perhaps come to be denied; unless the things which thought derives from nature be abstracted from the idea, especially what it derives from those two things proper to nature, space and time; for these cannot but terminate ideas, and cause abstract ideas to be as nothing. But if these can be abstracted by man as they are by an angel, then infinite can be comprehended by means of the things above mentioned; and it can also be comprehended that man is something, because he was created by an infinite God who is all; and that man is a finite substance, because he was created by an infinite God, who is substance itself; also, that man is wisdom, because he was created by an infinite God, who is wisdom itself, and so on; for unless the infinite God were all, substance itself, and wisdom itself, man would not be anything; therefore he would either be nothing, or only an idea of being, according to those visionaries who are called idealists. From what is shewn in the treatise on *The Divine Love and the Divine Wisdom*, it is evident, that the Divine Essence is love and wisdom, n. 28—39. That the Divine Love and the Divine Wisdom are substance itself and form itself; and that it is self-subsisting and sole-subsisting, n. 40—46. And that God created the universe and all things therein from himself, and not from nothing, n. 282, 283, 284. Thence it follows, that every created thing, and especially man, and in him love and wisdom, are something, and not merely an idea of being; for if God was not infinite, there would be no finite; also, if infinite was not all, there would not be anything: and if God had not created all things out of himself, there would be nothing; in a word, WE ARE BECAUSE GOD IS.

47. Now, as the Divine Providence is the subject here treated of, and it is intended in this article to shew how it has respect, in all that it does, to what is infinite and eternal, and as this cannot be set forth distinctly except in a certain order; therefore the order shall be as follows: I. That what is infinite in itself and eternal in itself is the same as what is divine. II. That what is infinite and eternal in itself cannot but have respect to what is infinite from itself in finites. III. That the Divine Providence, in all that it does, has respect to what is infinite and eternal from itself, especially in saving the human race. IV. That an image of what is infinite and eternal exists in the angelic heaven from the human race saved. V. That to have respect to what is infinite and eternal in forming the angelic heaven, in order that it may be before the Lord as one man, the image of himself, is the inmost end or purpose of the Divine Providence.

48. I. *That what is infinite in itself and eternal in itself is the same as what is divine*, may appear from what is shewn in many places in the treatise on *The Divine Love and the Divine Wisdom*. That what is infinite in itself and eternal in itself is divine, is grounded in the idea of the angels, they meaning by infinite no other than the divine *esse*, and by eternal the divine *existere*. But that what is infinite in itself and eternal in itself is divine, can be seen, and yet cannot be seen by men: it can be seen by those who think of infinite not from space, and of eternal not from time; but cannot be seen by those who think of infinite and eternal from space and time: therefore it can be seen by those who think more elevatedly, that is, more interiorly in the rational mind; but it cannot be seen by those whose thought is lower, that is, more exterior. They, by whom it can be seen, think that infinity of space cannot exist, nor therefore infinity of time, which is eternity from which all things began, because that which is infinite is without a first and last end, or without bounds. They think also, that neither can there exist infinite

from itself, because from itself supposes a limit and beginning, or a prior from which it is derived; consequently, that it is a vain thing to speak of infinite and eternal from itself, because that would be like speaking of *esse* from itself, which is contradictory; for infinite from itself would be infinite from infinite, and *esse* from itself would be *esse* from *esse*, and such infinite and *esse* would either be the same with infinite, or it would be finite. From these and similar considerations, which can be seen interiorly in the rational mind, it is evident that there exist infinite in itself, and eternal in itself, and that both together are the Divine, from which are all things.

49. I know that many will say within themselves, How can any one comprehend interiorly in his rational mind any thing without space and without time? and that they not only are, but also that they constitute the all—the very thing from which all things are derived: but think interiorly, whether love or any affection thereof, or wisdom or any perception thereof, or even whether thought, is in space and in time; and you will find that they are not: and since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived in space and in time, therefore neither can infinite. That this may be more clearly perceived, consider whether thought is in time and space. Suppose a progression of it during ten or twelve hours: may not this space of time appear as but of one or two hours, and may it not also appear as of one or two days? for it appears according to the state of the affection from which the thought is derived. If it is an affection of joy, in which time is not regarded, the thought of ten or twelve hours seems scarcely of one or two; but the reverse happens if the affection is of grief, in which time is attended to. Hence it is evident, that time is only an appearance according to the state of affection from which thought is derived. It is the same with the distance of space in thought, whether in walking, or in going a journey.

50. As angels and spirits are affections which are of love,

and thoughts thence derived, consequently they also are not in space and time, but only in the appearance thereof. The appearance of space and time is to them according to the states of the affections, and thence of the thoughts. Therefore, when any one thinks of another from affection, intently desiring to see him or speak with him, the other actually presents himself. Hence it is, that there are present with every man spirits who are in a similar affection with him,—evil spirits with him who is in the affection of similar evil, and good spirits with him who is in the affection of similar good; and they are as really present as any one can be with company shut up in the same room. Space and time contribute nothing to presence; because affection and its consequent thought are not in space and time, and spirits and angels are affections and thoughts derived from them. That this is the case, it has been given me to know from lively experience of several years; and also from this circumstance, that I have conversed with many persons after death, as well with those in Europe and its various kingdoms, as with those in Asia and Africa, and their various kingdoms; and they were all near me: whereas, if they had been in space and time, a journey must have intervened, and time for that journey. Indeed, every man knows this to be the case from something inherent in himself or in his mind, as was proved to me by this consideration,—that no one thought of any distance of space, when I related that I had conversed with any person who died in Asia, Africa, or Europe,—as for example, with Calvin, Luther, Melancthon, or with any king, governor, or priest, in a remote country; and it did not even enter into any one's thoughts to ask, How could he converse with those who lived there, and how could they come to him and be present, when nevertheless lands and seas intervene? From this consideration also it was evident to me, that no one thinks from space and time, when he thinks of those who are in the spiritual world. That, notwithstanding, they have an ap-

pearance of space and time there, may be seen in the work on *Heaven and Hell*, n. 162—169, 191—199.

51. From these considerations then it may appear, that infinite and eternal, consequently the Lord, is to be thought of without space and time; and that he can be so thought of, likewise that he is so thought of, by those who think interiorly in the rational mind; and that then infinite and eternal is the same with the Divine. Thus do angels and spirits think. By virtue of thought abstracted from time and space are comprehended the Divine Omnipresence and the Divine Omnipotence, and likewise the Divine from eternity, and not at all by thought in which is included an idea from space and time. Hence it is evident, that we can think of God from eternity, but never of nature from eternity; consequently that we can think of the creation of the universe by God, but not any thing at all of creation from nature; for space and time are proper to nature, but the Divine is without them. That the Divine is without space and time, may be seen in the treatise on *The Divine Love and the Divine Wisdom*, n. 7—10, 69—72, 73—76, and elsewhere.

52. II. *That what is infinite and eternal in itself, cannot but have respect to what is infinite and eternal from itself in finites.* By infinite and eternal in itself is meant the Divine itself, as was shewn in the preceding article. By finites are meant all things created from the Divine, and especially men, spirits, and angels; and to have respect to what is infinite and eternal from itself, is to respect the Divine, that is, himself, in them, as a man respects or beholds his image in a glass. That this is the case, is abundantly shewn in the treatise on *The Divine Love and the Divine Wisdom*, especially where it is demonstrated, that in the created universe there is an image of man, and that it is an image of what is infinite and eternal, n. 317, 318, therefore an image of God the Creator, that is, of the Lord from eternity. But it is to be understood,

that the Divine in itself is in the Lord, but the Divine from itself is the Divine from the Lord in things created.

53. For the better understanding of this, however, it may be expedient to illustrate it. The Divine cannot respect or regard anything but what is divine, and cannot respect what is divine anywhere but in things created from itself. That such is the case, is evident from this consideration, that no one can respect another but from something of his own existing in himself: he who loves another, regards him from his own love in himself; he who is wise, regards another from his own wisdom in himself. He may see indeed that the other either does or does not love him, and that he is either wise or not wise; but this he sees from love and wisdom in himself; therefore he conjoins himself to him in proportion as the other's love for him corresponds with his love for the other, or in proportion as the other is wise like himself; for they thus act as one. It is the same with the Divine in itself; for the Divine in itself cannot respect itself from another, as from a man, spirit, or angel; for they have nothing of the all-creating Divine in itself, and to respect the Divine from another, in which there is nothing of the Divine, would be to respect the Divine from what is not divine, which is impossible. Hence it is, that the Lord is so conjoined to man, spirit, and angel, that all which has relation to the Divine is not from them but from the Lord. For it is a known thing, that all the good and all the truth which any one has, is not from himself but from the Lord; and indeed that no one can even name the Lord, or utter his names, Jesus and Christ, but from him. From this then it follows, that infinite and eternal, which is the same with the Divine, respects all things infinitely in finite subjects, and that it conjoins itself to them according to the degree of the reception of wisdom and love in them. In a word, the Lord cannot have his mansion and dwell with man and angel, but in his own, and not in their

proprium, for that is evil; and if it were good, still it is finite, which in itself, and from itself, is not capable of infinite. From these considerations it is evident, that it can never be possible for finite to respect infinite, but that it is possible for infinite to respect what is infinite from itself in finite subjects.

54. It appears as if infinite could not be conjoined to finite, because there is no proportion between infinite and finite, and because finite is not capable of infinite; but nevertheless conjunction is given, as well because infinite out of itself created all things, according to what is shewn in the treatise on *The Divine Love and the Divine Wisdom*, n. 282, 283, 284, as because infinite cannot respect any thing else in finites but what is infinite from itself, and that this can appear with finite beings as in them. Thus is established a proportion between finite and infinite, not from finite, but from infinite in finite; and thus also finite is capable of infinite, not finite in itself, but as if in itself, originating in infinite from itself in it. But of this more in what now follows.

55. III. *That the Divine Providence in all that it does has respect to what is infinite and eternal from itself, especially in saving the human race.* Infinite and eternal in itself is the Divine itself, or the Lord in himself; but infinite and eternal from itself is the proceeding Divine, or the Lord in others created out of himself, therefore in men and in angels, and this Divine is the same with the Divine Providence; for the Lord by the Divine from himself provides, that all things may be contained in the order in which and for which they were created; and as the proceeding Divine effects this, it follows that all that is the Divine Providence.

56. That the Divine Providence in all that it does has respect to what is infinite and eternal from itself, may appear from this consideration, that every created thing, from the First, who is infinite and eternal, proceeds to ultimates, and from ultimates to the First from whom it proceeded, as was shewn in the trea-

tise concerning *The Divine Love and the Divine Wisdom*, in the part which treats of the creation of the universe; and as in all its progression, the First from whom it is derived exists intimately, it follows, that the proceeding Divine or the Divine Providence, in all that it does, respects some image of what is infinite and eternal. This it does in all things; but in some in a manner evidently perceptible, and in others not. It presents that image in a manner evidently perceptible in the variety which exists in all things, and in the fructification and multiplication of all things. *An image of what is infinite and eternal in the variety of all things* appears in this, that there does not exist, nor can exist to eternity, any one thing the same with another. This is manifest to the eye in the faces of men from the first creation, and therefore also from their minds, of which their faces are the types, and also from their affections, perceptions, and thoughts, for of these the mind consists. Hence it is, that there do not exist in the universal heaven, nor indeed can there exist to eternity, two angels or two spirits the same. The same is true in regard to every object of sight in both worlds, as well in the natural as in the spiritual: hence it may appear, that the variety is infinite and eternal. *An image of what is infinite and eternal in the fructification and multiplication of all things*, is evident from the faculty which is inherent in seeds in the vegetable kingdom, and in prolification in the animal kingdom, especially in the spawn of fishes, which is such, that, if they were to fructify and multiply according to it, they would in an age fill the spaces of the whole world, and even of the universe; from which consideration it is evident, that, in that faculty there lies concealed an effort to propagate itself to infinity: and as fructifications and multiplications have not failed from the beginning of creation, nor ever will fail to eternity, it follows that in that faculty there is also an effort to propagate itself to eternity.

57. It is the same in men as to their affections which are

of love, and their perceptions which are of wisdom; the variety of both these is infinite and eternal; in like manner their fructifications and multiplications, which are spiritual. No man possesses affection and perception so like another as to be the same, nor is it possible to eternity. Moreover affections can be fructified and perceptions multiplied without end. That sciences can never be exhausted, is well known. This faculty of fructification and multiplication without end, or to infinity and eternity, exists in things natural with men, in things spiritual with spiritual angels, and in things celestial with celestial angels. Affections, perceptions, and knowledges, are such not only in general, but also in every particular, even the least constituent thing. They are such, because they exist from what is infinite and eternal in itself by what is infinite and eternal from itself. But since what is finite has not anything of the divine in itself, therefore there is not any thing divine, not even the least, in man or angel as his own: for man and angel is finite, and merely a receptacle, which in itself is dead; his living principle being from the proceeding Divine, which is joined to him by contiguity, and which appears to him as his own. That this is the case, will be seen in what follows.

58. The reason why the Divine Providence respects what is infinite and eternal from itself, especially in saving the human race, is, because the end of the Divine Providence is to form a heaven out of the human race, as was shewn above, n. 37—45; and this being the end, it follows, that it is the reformation and regeneration of man, therefore his salvation, which the Divine Providence particularly regards, since heaven exists from those who are saved or regenerated. And as to regenerate man is to unite in him good and truth, or love and wisdom, as they are united in the Divine which proceeds from the Lord, therefore the Divine Providence especially regards this in saving the human race; the image

of what is infinite and eternal not existing in man, except in the marriage of good and truth. That the proceeding Divine effects this in the human race, is known from those who, being filled with the proceeding Divine, which is called the Holy Spirit, have prophesied, of whom mention is made in the Word; and from those who, being illuminated, see divine truths in the light of heaven; and it is especially in the angels, who sensibly perceive the presence, influx, and conjunction thereof; yet they perceive also, that such conjunction is no other than what may be called adjunction.

59. Although not heretofore known, the Divine Providence, in all its proceedings with man, has respect to his eternal state; for it cannot regard anything else, because the Divine is infinite and eternal, and the infinite and eternal, or the Divine, is not in time, consequently things future are present to it; and as the Divine is such, it follows, that in all and everything which it effects, there is respect to eternity. They, however, who think from time and space, perceive this with difficulty, not only because they love temporal things, but because they think from what is present in the world, and not from what is present in heaven, the latter being as absent from them as the end of the earth. But they who are in the Divine, when they think from the present, think also from what is eternal, because they think from the Lord, saying with themselves, What is that which is not eternal? is not what is temporal comparatively as nothing, and does it not also become nothing when it is ended? Not so what is eternal, which alone is, because its being has no end. To think thus, is, while thinking from the present, to think at the same time from what is eternal; and when man so thinks, and also lives accordingly, then the proceeding Divine in him, or the Divine Providence, in all its progress, respects the state of his eternal life in heaven, and leads him to it. That the Divine in every man, as well evil as good, regards what is eternal, will be seen in what follows.

60. IV. *That an image of what is infinite and eternal exists in the angelic heaven.* Among the things necessary to be known, is also the angelic heaven; for every one who has any religion thinks of heaven, and wishes to go thither; but heaven is not granted to any but those who know the way to it and walk therein. This way likewise may in some measure be known from a knowledge of the nature and quality of those who constitute heaven, and that no one becomes an angel or goes to heaven but he who takes with him the angelic principle out of the world, in which angelic principle there is a knowledge of the way derived from walking in it, and a walking in the way through a knowledge of it. In the spiritual world also there are actually ways, which extend towards every society of heaven, and towards every society of hell; and every one sees his way as from himself. The reason of this is, that there are ways there for every love, each opening that which leads to its associates; and no one sees any other ways than those of his own love. From this consideration it is evident, that angels are no other than celestial loves, for otherwise they would not have seen the ways leading to heaven. But this may appear more clear from a description of heaven.

61. Every spirit of man is affection and thought thence derived; and as every affection is of love, and thought is of the understanding, every spirit is his own love and his own understanding; which is the reason that when a man thinks only from his spirit, as he does when he meditates at home with himself, he thinks from the affection which is of his love. Hence it may appear, that when man becomes a spirit, which is the case after death, he is the affection of his love, and no other thought but what is of his affection; he is an evil affection, which is cupidity, if he has been principled in the love of evil; and a good affection, if he has been principled in the love of good; and every one has a good affection in proportion as he has shunned evils as sins, or an evil

affection, in proportion as he has not so shunned them. Now as all spirits and angels are affections, it is evident that the universal angelic heaven is nothing but the love of all the affections of good, and thence the wisdom of all the perceptions of truth. As, likewise, all good and truth is from the Lord, and the Lord is love itself and wisdom itself, it follows, that the angelic heaven is an image of him; and as the Divine Love and the Divine Wisdom is in its form a man, it also follows, that the angelic heaven cannot be otherwise than in such a form. But more will be said of this in the following article.

62. The reason why the angelic heaven is an image of what is infinite and eternal, is, because it is an image of the Lord, who is infinite and eternal. The image of his infinity and eternity appears in this, that there are myriads of myriads of angels, of which heaven consists; that they constitute as many societies as there are general affections of celestial love, and that each angel in every society is distinctly his own affection; that from so many affections in general and in particular exists the form of heaven, which is as one before the Lord, just as a man is one; and that this form is made more and more perfect to eternity, according to the increase of members, the union becoming more perfect in proportion as more enter the form of the divine love, which is the form of forms. From these considerations it is manifest, that an image of what is infinite and eternal is apparent in the angelic heaven.

63. From the knowledge of heaven afforded by this short description, it is evident, that affection, which is of the love of good, constitutes heaven in man: but who knows this at the present day? Who, indeed, knows what the affection of the love of good is, or that the affections of the love of good are innumerable, and even infinite? For, as before observed, every angel is distinctly his own affection, and the form of heaven is the form of all the affections of the divine

love there. No one can unite all these affections into that form, but he who is love itself and at the same time wisdom itself, and at once infinite and eternal; for in all the form there is something of infinite and eternal; it is infinite in its conjunction, and eternal in its perpetuity. If what is infinite and eternal were taken away from it, it would instantly fall in pieces. Who else can unite affections into form,—who else, indeed, can unite one constituent thereof? for one constituent thereof cannot be united except from the universal idea of all, nor the universal idea of all, except from the particular idea of each. There are myriads of myriads who compose that form, and there are myriads who enter it every year, and will do so to eternity. All infants enter it, and as many adults as are affections of the love of good. From these considerations again may be seen an image of what is infinite and eternal in the angelic heaven.

64. V. *That to respect what is infinite and eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of himself, is the inmost end or purpose of the Divine Providence.* That the universal heaven is as one man before the Lord, and in like manner every society in heaven; that in consequence every angel is in a perfect human form, and that this is the case because God the Creator, who is the Lord from eternity, is a man, may be seen in the work on *Heaven and Hell*, n. 59—86. Also, that hence there is a correspondence of all things of heaven with all things of man, n. 87—102. That the universal heaven is as one man, has not been seen by me, because the universal heaven cannot be seen by any but the Lord only; but that an entire society of heaven, greater or less, appears as one man, has sometimes been seen; and then it was told me, that the greatest society, which is heaven in its whole complex, appears in like manner, but before the Lord only; and that this is the reason why every angel is in all the particulars of his form a man.

65. As the universal heaven is in the sight of the Lord as one man, therefore heaven is distinguished into as many general societies as there are organs, viscera, and members in man; and each general society into as many less general or particular societies as there are larger parts in each viscus or organ. From this it is evident what heaven is. Now as the Lord is perfect man, and heaven is the image of him, therefore being in heaven is called being in the Lord. That the Lord is perfect man, may be seen in the treatise on the *Divine Love and the Divine Wisdom*, n. 11—13, and n. 285—289.

66. From these considerations, this arcanum, which may be called angelic, can in some measure be seen,—that every affection of good, and at the same time of truth, in its form is man; for whatever proceeds from the Lord, derives from his divine love its being an affection of good, and from his divine wisdom its being an affection of truth. The affection of truth, which proceeds from the Lord, appears as perception, and thence thought of truth, in angel and man; because perception and thought are attended to, while the affection from which they proceed is but little observed, notwithstanding it proceeds from the Lord with the affection of truth as one.

67. Now as man by creation is a heaven in its least form, and thence an image of the Lord; and as heaven consists of as many affections as there are angels, and every affection in its form is a man, it follows, that it is the continual design of the Divine Providence, that man should be made a heaven in form, and thence an image of the Lord; and, this being done by the affection of good and truth, that man should be made that affection. But although this is the continual design of the Divine Providence, its inmost end or purpose is, that man should be in a particular society in heaven, or in a certain part in the divine celestial man, for thus he is in the Lord. This is effected with those whom the Lord can lead

to heaven ; and since he foresees this, he also continually provides that man should be brought into a state to be led ; for every one who suffers himself to be led to heaven is prepared for his place in heaven.

68. Heaven, as was said above, is divided into as many societies as there are organs, viscera, and members in man ; and in these, no one part can have any other place than its own : since, therefore, angels are such parts in the divine celestial man, and none are made angels but such as have been men in the world, it follows, that the man who suffers himself to be led to heaven is continually prepared by the Lord for his particular place, which is done by such an affection of good and truth as corresponds to it : and into this his proper place every man-angel is enrolled after his departure out of the world. This is the inmost purpose of the Divine Providence concerning heaven.

69. But the man who does not suffer himself to be led to and enrolled in heaven, is prepared for his place in hell ; for man from himself continually tends to the lowest hell, but is continually withheld by the Lord ; and he who cannot be withheld is prepared for a certain place there, in which he is also enrolled immediately after his departure out of the world. This place is opposite to a certain place in heaven, for hell is in opposition to heaven ; therefore, as a man-angel, according to the affection of good and truth, has his place assigned him in heaven, so a man-devil, according to the affection of evil and falsity, has his place assigned him in hell ; for two opposites, disposed in a similar situation against each other, are held in connexion. This is the inmost purpose of the Divine Providence concerning hell.

THAT THERE ARE LAWS OF THE DIVINE PROVIDENCE
WHICH ARE UNKNOWN TO MEN.

70. **T**HAT there is a Divine Providence, is known; but what the nature of it is, is not known. The reason why the nature of the Divine Providence is not known, is, that its laws, are secret, hitherto hid in wisdom among the angels. But they are now to be revealed, in order that what belongs to the Lord may be ascribed to him, and that man may not have ascribed to him that which is not his: for most people in the world attribute all things to themselves, and to their own prudence; or what they cannot so attribute, they call accidents and contingencies; not knowing that human prudence is nothing, and that accidents and contingencies are vain words. It is said that the laws of the Divine Providence are arcana, hitherto hid in wisdom among the angels; the reason of which is, that in the Christian world the understanding in things divine is closed by religion, and it is thence become so dull and resisting in regard to such subjects, that man cannot, because he will not, or will not because he cannot, understand any thing more of the Divine Providence than merely that it exists, or to reason whether it does exist or not, and likewise whether it is universal only, or also particular. The understanding, closed up by religion, could proceed no further in things divine. But as it is acknowledged in the church, that man cannot from himself do good which in itself is really good, nor can from himself think truth which in itself is really truth; and these are one with the Divine Providence, so that a belief in one depends upon a belief in the other; therefore, lest one should be affirmed and the other denied, and so both fall to the ground, the nature of the Divine Providence is fully to be revealed. This however cannot be done, unless the laws are disclosed by which the Lord provides and governs what relates to the will and un-

derstanding of man ; for these laws enable man to know the nature and quality of Providence, and he, and only he, who knows its nature and quality, can acknowledge it, for in such case he sees it. This is the reason why the laws of the Divine Providence, hitherto hid in wisdom among the angels, are now revealed.

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THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT  
MAN SHOULD ACT FROM LIBERTY ACCORDING TO  
REASON.

71. **T**HAT man has the liberty of thinking and willing as he pleases, but not the liberty of speaking whatsoever he thinks, nor of doing whatsoever he wills, is well known. The liberty, therefore, which is here understood, is spiritual, and not natural liberty, except when they make one ; for to think and to will is spiritual, but to speak and to act is natural. They are also manifestly distinguished in man ; for he can think what he does not speak, and will what he does not perform ; from which it is evident, that what is spiritual and what is natural in him are distinguished from each other, so that he cannot pass from one to the other, but by a determination to do so. This determination may be compared to a door, which is first to be shut and opened ; the door stands as it were open in those who think and will from reason, according to the civil laws of the kingdom and the moral laws of society, for they speak what they think, and do what they will ; but it stands as it were shut in those who think and will contrary to those laws. He who attends to what he wills and to his consequent acts, will perceive that such a determination occurs, sometimes even several times in one discourse and in one action. This is premised, in order that it may be known, that by acting from liberty according to



reason, is meant to think and will freely, and thence to speak and do freely, that which is according to reason.

72. But as there are few who know, that this can be a law of the Divine Providence, on this account especially, that man has hereby also the liberty of thinking what is evil and false, and yet the Divine Providence continually leads man to think and will what is good and true,—therefore, for the clearer perception of it, we shall proceed distinctly, and according to the following order: I. That man has reason and free-will, or rationality and liberty; and that these two faculties are from the Lord in him. II. That whatever a man does from liberty, whether it be of reason or not, provided it be according to his reason, appears to him as his own act. III. That whatever a man does from liberty, according to his thought, is appropriated to him as his own, and remains. IV. That man by these two faculties is reformed and regenerated of the Lord; and that without them he could not be reformed and regenerated. V. That man by means of these two faculties can be reformed and regenerated, so far as he can be led by them to acknowledge, that all the truth and good which he does and thinks is from the Lord, and not from himself. VI. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by these two faculties. VII. That the Lord preserves these two faculties in man inviolable, and as sacred, in every proceeding of his Divine Providence. VIII. That therefore it is of the Divine Providence, that man should act from liberty according to reason.

73. I. *That man has reason and free-will, or rationality and liberty; and that these two faculties are from the Lord in him.* That man has the faculty of understanding, which is rationality, and the faculty of thinking, willing, speaking, and doing that which he understands, which is liberty; and that these two faculties are from the Lord in man, was discussed in the treatise on *The Divine Love and the Divine*



*Wisdom*, n. 264—270, 425; and also above. But as several doubts may occur respecting both these faculties, when they are thought of, I am desirous in this preliminary part to add a few observations concerning the liberty of acting according to reason in man. It is first, however, to be observed, that all liberty is of love, insomuch that love and liberty are one; and since love is the life of man, liberty also is of his life; for every delight enjoyed by man is from his love, no delight being afforded from any other source; and to act from the delight of love is to act from liberty, for delight leads a man as a river does that which is borne away by its stream. Now as there are several kinds of love, some in agreement, and others contrary, it follows, that in like manner there are several kinds of liberty. They may however be reduced in general to three kinds,—natural, rational, and spiritual. Every man, by virtue of the hereditary principle received at his birth, has NATURAL LIBERTY; under the influence of which he loves nothing but himself and the world; his first life is nothing else; and as all evils exist from these two kinds of love, and thence also become objects of love, it follows, that to think and will evils is his natural liberty; and that when he has confirmed them in himself by reasonings, he does them from liberty according to his reason. When man thus acts it is by virtue of the faculty called liberty; and when he thus confirms evils, it is by virtue of the faculty called rationality. For example: it is by virtue of the love in which man is born, that he has the will to commit adultery, frauds, blasphemy, and revenge; and when he confirms these evils in himself, and thereby makes them lawful, he then, from the delight of the love of them, thinks and wills them freely as according to reason, and so far as civil laws do not restrain, speaks of and does them. It is from the Divine Providence of the Lord, that man is allowed so to do, because he has free-will or liberty. Man is in this liberty by nature, because by birth; and they are in this liberty who have con-



firmed it in themselves by reasonings from the delight of the love of self and of the world. **RATIONAL LIBERTY** is grounded in the love of fame for the sake of honour or interest. The delight of this love is to appear externally as a moral character. As a man loves this reputation, he does not defraud, nor commit adultery, nor indulge in a spirit of revenge or blasphemy; and as, by his reason, he confirms himself in an abstinence from such crimes, he also from liberty, according to his reason, acts sincerely, justly, chastely, and friendly; indeed, from reason he can speak well in favour of such virtues. But if his rational faculty is only natural, and not at the same time spiritual, this liberty is only external and not internal liberty, for nevertheless he does not interiorly love those virtues, but only exteriorly for the sake of reputation, as before remarked; and therefore the good actions which he does are in themselves not good. He can say also, that they ought to be done for the sake of the public good, but this he does not say from any love of the public good, but from the love of his own honour or interest; consequently, his liberty derives nothing from the love of the public good, neither does his reason, for it complies with his love. This rational liberty therefore is interior natural liberty; and, from the Divine Providence of the Lord, this liberty also is left to every one. **SPIRITUAL LIBERTY** is grounded in the love of eternal life. Into this love and its delight no one comes, but he who thinks that evils are sins, therefore does not will them, and at the same time looks to the Lord. As soon as a man does this, he is in that liberty; for no one has power not to will evils because they are sins, and therefore not to do them, but from an interior or superior liberty, which is from his interior or superior love. This liberty does not at first appear as liberty, but yet it is so; and afterwards it appears to be so, when man acts from real liberty according to real reason, by thinking, willing, speaking, and doing what



is good and true. This liberty increases, as natural liberty decreases and becomes subservient; and it joins itself with rational liberty, which it purifies. Every one may come into spiritual liberty, provided he be willing to think that there is an eternal life, and that the delight and blessedness of life in time for a time, is only as a transient shadow, compared with the delight and blessedness of life in eternity to eternity; and this a man may think if he chooses, because he possesses rationality and liberty, and because the Lord, from whom these two faculties are derived, continually gives him the power.

74. II. *That whatever a man does from liberty, whether it be of reason or not, provided it be according to his reason, appears to him as his own act.* What the rationality is, and what the liberty, which are proper to man, cannot be known more clearly, than by a comparison of men with beasts; for the latter have not any rationality or faculty of understanding, nor any liberty or faculty of willing freely, and thence have no understanding and will; but instead of understanding they have science, and instead of will, affection, both of which are natural: and as they have not those two faculties, therefore they have no thought, but instead of thought internal sight, which makes one with their external sight by correspondence. Every affection has its companion as a consort; the affection of natural love having science, the affection of spiritual love, intelligence, and the affection of celestial love, wisdom. For affection without its companion, or what may be called its connubial partner, is nothing; for it is like an *esse* without *existere*, or like a substance without a form, of which nothing can be predicated. Hence it is, that in every created thing there is something which may be referred to the marriage of good and truth, as was abundantly shewn above. In beasts there is a marriage of affection and science; the affection being that of natural good, and the science that of natural truth. Now as affection and



science in beasts act entirely as one, and their affection cannot be elevated above their science, nor their science above their affection, and if they are elevated, they are elevated both together; and as they have no spiritual mind, to which or into the light and heat of which they can be elevated; therefore they have not the faculty of understanding or rationality, nor the faculty of free-will or liberty, but only mere natural affection, with its science. Their natural affection is that of feeding themselves, of providing a habitation, of propagating their kind, and of shunning and flying from harm, with all the requisite science or knowledge; and such being their state of life, they cannot think within themselves, "I will do this, and will not do that," nor, "I know, or do not know, such a thing," still less, "I understand such a thing, or I love such a thing;" but they are carried away of their particular affection by science, without rationality and liberty. The cause of their being so carried away is not from the natural, but from the spiritual world; for nothing exists in the natural world unconnected with the spiritual world, from which is every cause producing an effect. Something on this subject may be also seen below, n. 96.

75. It is otherwise with man, who has not only the affection of natural love, but also the affection of spiritual love, and that of celestial love; for the human mind consists of three degrees, as was shewn in the treatise concerning *The Divine Love and the Divine Wisdom*, Part III.: man can therefore be elevated from natural science into spiritual intelligence, and thence into celestial wisdom; and from intelligence and wisdom he can look up to the Lord, and thus be joined unto him, whereby he lives to eternity. But this elevation as to affection would not be possible, if he had not the faculty of elevating his understanding from rationality, and that of willing to do so from liberty. Man by these two faculties can think within himself concerning the things which with his bodily senses he perceives without himself, and can also think



in a superior sphere concerning the things which he thinks of in an inferior sphere: for every one can say, "I thought this," or "I think this," also, "I willed this, and I will this," and likewise, "I understand this that it is so, I love this because it is such," and so on. Hence it is evident, that man thinks as it were above his thought, which he sees as if it were below him. This power he derives from rationality and liberty,—from rationality in respect that he can think in a superior sphere, and from liberty in respect that from affection he wills so to think; for if he had not the liberty of so thinking, he would not have the will, nor consequently the thought. Wherefore they who will not understand any thing but what is of the world and its nature, nor what is moral and spiritual good and truth, cannot be elevated from knowledge or science into intelligence, and still less into wisdom; for they have obstructed those faculties; and therefore they cause themselves to be men in no other respect than that from their inherent rationality and liberty they can understand if they will, and also that they have the power to will. From these two faculties man has the power to think, and from thought to speak; in other faculties men are but beasts, and often indeed from the abuse of these faculties become worse than beasts.

76. Every one from rationality not obscured may see or comprehend that man, without an appearance that it is his own, cannot be in any affection of knowing, nor in any affection of understanding; for all delight and pleasure, therefore every thing of the will, is from the affection which is of love. Who can will to know and will to understand, unless he has some pleasure of affection? And who can have that pleasure of affection, unless that by which he is affected appears as his own? If it were none of his, but all of another's, that is, if a person from his own affections should infuse anything into the mind of another, who had no affections of knowing and understanding as from himself, would



the other receive it? would he indeed be able to receive it? would he not be as that which is called brute, or as a stock? Hence it may plainly appear, that although every thing which a man perceives and thence thinks and knows, and according to perception wills and does, enters by influx, still it is of the Divine Providence of the Lord, that it should appear as man's; for otherwise, as before observed, man would receive nothing, therefore could not be gifted with any intelligence and wisdom. It is well known, that no good and truth is man's, but all the Lord's, and yet that it appears to man as his own; and as all good and truth so appears, therefore all things also of the church and of heaven, consequently all things of love and wisdom, and of charity and faith, so appear; and yet none of them is man's. No one can receive them from the Lord, unless it appears to him that he perceives them as from himself. From these considerations this truth may be manifest, that whatsoever a man does from liberty, whether it be of reason or not of reason, provided it be according to his reason, appears to him as his own.

77. Who is not able to understand, by virtue of the faculty which is called rationality, that this or that good is useful to the community, and that this or that evil is noxious to the community; as that justice, sincerity, and conjugal chastity, are beneficial to the community, and that injustice, insincerity, and whoredom committed with the wives of others, are injurious to the community; consequently that these evils are in themselves mischievous, and that those various kinds of good are in themselves beneficial? Who therefore, if he be so disposed, cannot make those species of good and evil the good and evil of his reason, since he has both rationality and liberty? His rationality and liberty also disclose themselves, appear, govern, and enable him to perceive and to have power, in proportion as, for the above reasons, he shuns those evils in himself; and in the same proportion as he does this, he respects those kinds of good,



as a friend does his friends. From these circumstances it is in man's power afterwards, by virtue of the faculty which is called rationality, to form conclusions respecting the various kinds of good which are useful to the community in the spiritual world, and respecting the various kinds of evil which are noxious there, provided that he perceives the different kinds of evil to be sins, and considers the different kinds of good to be works of charity. These conclusions, also, a man may make the conclusions of his reason, if he chooses, because he has rationality and liberty; and his rationality and liberty disclose themselves, appear, govern, and enable him to perceive and to possess power, in proportion as he shuns those evils as sins; and in proportion as he does this, he respects the good of charity, as one neighbour respects another mutually from love. Now as the Lord, for the sake of reception and conjunction, wills, that whatsoever man does freely according to reason may appear to him as his own, and this is according to reason itself, it follows, that man can, by virtue of reason, because it is for his eternal felicity, be willing to shun the above evils as sins, and, by imploring the divine power of the Lord, can effect what he wills.

78. III. *That whatever a man does from liberty according to his thought, is appropriated to him as his own, and remains.* The reason is, because the *proprium* of man and his liberty make one. The *proprium* of man is of his life, and what man does from his life, he does from liberty. Moreover, the *proprium* of man is that which is of his love; for love is the life of every one, and what man does from his life's love, he does from liberty. The reason why man acts from liberty according to his thought, is, that whatever is of the life or of the love of any one, is also the object of thought, and is by thought confirmed, and when it is confirmed, then he does it from liberty according to his thought. For whatsoever a man does, he does from the will by the



understanding; and liberty is of the will, and thought is of the understanding. Man can also act from liberty contrary to reason; and again, not from liberty according to reason; but such acts are not appropriated to him, being only the acts of his lips and of his body, and not of his spirit or of his heart; yet the acts which are of his spirit and of his heart, when they are also made the acts of his lips and of his body, are appropriated to him: that this is the case might be illustrated by many considerations, but this is not the proper place for it. By being appropriated to man is meant to enter into his life, and to be made of his life, consequently to be made his *proprium*. That man, however, has not anything which is proper to himself, but that it appears to him as if it were so, will be seen in what follows. We shall here only observe, that all the good which a man does from liberty according to reason, is appropriated to him as his own, because, in thinking, willing, speaking, and acting, it appears to him as his own; nevertheless, good is not of man, but is of the Lord in man, as may be seen above, n. 76. But how evil is appropriated to man will be seen in its proper article.

79. It is also said, that whatever a man does from liberty according to his reason remains; for no one thing which man has appropriated to himself can be eradicated, because it is made an object of his love and at the same time of his reason, or of his will and at the same time of his understanding, and thence of his life. It may be removed indeed, but not cast out; and when it is removed, it is transferred as it were from the centre to the circumference, and there abides. This is meant by its remaining. For example: if a man in his childhood and youth has appropriated to himself a certain evil by doing it from the delight of his love,—as, if he has defrauded, blasphemed, revenged, committed whoredom,—then as he has done these things from liberty according to his thought, he has also appropriated them to himself; but



if he afterwards repents, shuns them, and considers them as sins which are to be abhorred, and thus from liberty according to reason desists from them, then there are appropriated to him the good principles to which those evils are opposite. These good principles then constitute the centre, and remove the evils towards the circumference further and further according to his aversion and abhorrence of them; but still they cannot be so cast out as to be said to be extirpated, although by such removal they may appear as if extirpated; which is effected by man's being detained from evil and held in good by the Lord. This is the case with respect to all hereditary evil, and at the same time all actual evil of man. I have also seen it proved by experience with some in heaven, who, because they were kept in good by the Lord, thought themselves to be without evils; but to prevent their thinking that the good in which they were was their own, they were let down from heaven, and into their evils, till they acknowledged that they were in evils from themselves, but in good from the Lord; after which acknowledgment they were carried back into heaven. Let it be known therefore, that these good principles are no otherwise appropriated to man, than as they are constantly of the Lord in man; and that in proportion as man acknowledges this, the Lord grants that good may appear to man as his own, that is, that man may appear to himself to love his neighbour or to have charity as from himself, to believe or to have faith as from himself, to do good and to understand truth, and therefore to be wise as from himself; from which considerations every enlightened person may see, what and how strong is the appearance in which the Lord wills that man should be; and the Lord wills this for the sake of his salvation, for no one without that appearance can be saved. On this subject, see also what is shewn above, n. 42—45.

80. Nothing is appropriated to man which he only thinks, nor yet that which he thinks to will, except he at the same



time wills it to such a degree, that when opportunity is given he does it; and the reason is, that when man does it from this ground, he does it from the will by the understanding, or from the affection of the will by the thought of the understanding. So long, however, as any thing is an object of the thought only, it cannot be appropriated, because the understanding does not join itself with the will, nor the thought of the understanding with the affection of the will; but the will and its affection join themselves with the understanding and its thought, as is shewn abundantly in the treatise on *The Divine Love and the Divine Wisdom*, Part the Fifth. This is meant by these words of the Lord: "Not that which goeth into the mouth defileth a man, but that which cometh out of the heart through the mouth, that defileth a man" (Matt. xv. 11, 17, 18, 19). By the mouth in a spiritual sense is meant the thought, because the thought speaks by the mouth; and by the heart in that sense is meant the affection which is of love. If a man thinks and speaks from this affection, then he defiles himself. By the heart also is signified the affection which is of love or of the will, and by the mouth, the thought which is of the understanding, in Luke vi. 45.

81. The evils which a man thinks allowable, although he does them not, are also appropriated to him; allowableness in thought being from the will, for it is consent; therefore, when a man thinks any evil allowable, he loosens the internal restraint respecting it, and is kept from doing it only by external restraints, which are fears; and because the spirit of the man favours such evil, therefore, when external restraints are removed, he does it freely; and in the mean time continually does it in his spirit. But on this subject see *The Doctrine of Life for the New Jerusalem*, n. 108—113.

82. IV. *That man by these two faculties is reformed and regenerated by the Lord; and that without them he could not be reformed and regenerated.* The Lord teaches that unless



a man be born again, he cannot see the kingdom of God, John iii. 3, 5, 7; but what it is to be born again, or to be regenerate, is known to few. The reason of this is, that it has not been known what love and charity are, nor therefore what faith is; for he who does not know what love and charity are, cannot know what faith is; because charity and faith make one, like good and truth, and like affection which is of the will and thought which is of the understanding; concerning which union, see the treatise on *The Divine Love and the Divine Wisdom*, n. 427—431, and *The Doctrine of the New Jerusalem*, n. 13—24; also see above, n. 3—20.

83. The reason why no man can enter into the kingdom of God unless he be born again, is, that man hereditarily from his parents is born in evils of every kind, with the faculty of being made spiritual by the removal of those evils; and unless he be made spiritual, he cannot enter into heaven. To be made spiritual from natural, is to be born again, or to be regenerated. But in order that it may be known how man is regenerated, these three things are to be considered: what his first state is, which is a state of damnation; what his second state is, which is a state of reformation; and what his third state is, which is a state of regeneration. *The first state of man, which is a state of damnation*, every man has hereditarily from his parents, for he is thence born in the love of self and the love of the world, and in evils of every description from these two kinds of love as fountains. The delights of these kinds of love are the delights by which he is led, and these delights prevent him from knowing that he is in evils; for every delight of love is felt no otherwise than as good; and therefore also man, unless he is regenerated, knows no other than that to love himself and the world above all things is essential good, and that to domineer over all, and possess the wealth of all others, is the supreme good. This is the source of all evil; for he regards no other person from a principle of love but himself alone; or if he regards



another from a principle of love, it is as one devil regards another, or as one thief another, when they act as one. They who confirm in themselves these kinds of love, and the evils flowing from them, from the delight thereof, remain natural and become sensual-corporeal; and in their own thought, which is that of their spirit, they are insane; but still, while they are in the world, they can speak and act rationally and wisely, being as men possessed of rationality and liberty; yet this also they do from the love of self and of the world. Such men after death, when they become spirits, cannot have any other delight than that which they had in their spirits in the world, and that is the delight of infernal love, which is turned into unpleasant, dolorous, and direful, signified in the Word by torment and hell-fire. Hence it is evident that the first state of man is a state of damnation; and that they are in it who do not suffer themselves to be regenerated. *The second state of man, which is a state of reformation*, is, when man begins to think of heaven from the joy that is therein, and thus to think of God, from whom he has the joy of heaven. At first, however, he thinks thus from the delight of the love of self, heavenly joy being to him that delight; and so long as the delight of that love reigns, together with the delights of the evils flowing therefrom, he cannot understand otherwise than that to go to heaven is to pour out prayers, to hear preachings, to receive the Lord's supper, to give to the poor, to help the needy, to endow churches and hospitals, and such like things. Nor does man in this state know otherwise than that barely to think the things which religion teaches effects salvation, whether it be that which is called faith, or that which is called faith and charity. The reason why he understands no other than that to think these things effects salvation, is, because he thinks nothing of the evils in the delights of which he is, and so long as their delights remain, the evils also remain; for their delights arise from the concupiscence of them, which continually inspires them and also



produces them, when no fear operates to prevent it. So long as evils remain in the concupiscences, and thence in the delights of the love of them, there is neither any faith, charity, piety, nor worship, except only in externals, which appear before the world as if they were real, but yet are not. They may therefore be compared to waters flowing from an impure fountain, which cannot be drunk. So long as man is such that he thinks of heaven and of God from religion, and nothing of evils as sins, he is still in his first state: but he comes into the second, or state of reformation, when he begins to think that there is such a thing as sin, and still more when he thinks that this or that is a sin, and when he explores it a little in himself, and wills it not. *The third state of man, which is a state of regeneration*, takes up and continues the prior state; it begins when man desists from evils as sins, proceeds as he shuns them, and is perfected as he fights against them; and then as man overcomes from the Lord he is regenerated. With the regenerate man the order of life is changed, and from natural he is made spiritual; for the natural principle separated from the spiritual is contrary to order, and the spiritual principle is according to order; therefore a regenerate man acts from charity, and makes what belongs to his faith conformable to his charity. But still he is only made spiritual in proportion as he is in truths; because every man is regenerated by truths, and by a life according to them; for by truths he knows life, and by life he performs truths: he thus conjoins goodness and truth, which is the spiritual marriage, in which is heaven.

85. The reason why man is reformed and regenerated by those two faculties which are called rationality and liberty, and that without them he cannot be reformed and regenerated, is, because by rationality he can understand and know what is evil and what is good, and thence what is false and what is true; and by liberty he can will that which he understands and knows. But so long as the delight of the love of evil



reigns, he cannot freely will what is good and true, and make them principles of his reason, therefore he cannot appropriate them to himself; for, as was shewn above, the things which a man does from liberty according to reason, are appropriated to him as his own, and unless they are appropriated as his own, man is not reformed and regenerated. Then also he first acts from the delight of the love of goodness and truth, when the delight of the love of evil and false is removed; for two kinds of delight of love which are opposite to each other cannot exist at the same time. To act from the delight of love, is to act from liberty; and when reason favours the love, it is also to act according to reason.

86. Since man, as well he who is wicked as he who is good, has rationality and liberty, so a wicked as well as a good man can understand truth and do good: but a wicked man cannot do so from liberty according to reason, whereas a good man can; because a wicked man is in the delight of the love of evil, and a good man is in the delight of the love of good. The truth therefore which a wicked man understands, and the good which he does, are not appropriated to him; but they are appropriated to a good man: and without appropriation as his own, reformation and regeneration do not take place. For evils with falsities are with the wicked as it were in the centre, and good principles with truths in the circumference; but good principles with truths are in the centre with the good, and evils with falsities in the circumference; and in both cases the things which are of the centre diffuse themselves to the circumference, as heat from fire in the centre, and cold from ice in the centre. Thus good in the circumference with the wicked is defiled by the evils of the centre, and evils in the circumference with the good are rendered mild by the good principles of the centre; and this is the reason why evils do not condemn a regenerate man, and good actions do not save an unregenerate man.

87. V. *That man, by means of those two faculties, can be*



*reformed and regenerated so far as he can be led by them to acknowledge, that all the truth and good which he thinks and does is from the Lord, and not from himself.* What reformation is, and what regeneration, was stated above; and also that man, by the two faculties of rationality and liberty, is reformed and regenerated: and as this is effected by those faculties, it may be expedient to say something more concerning them. Man by virtue of rationality has power to understand, and by virtue of liberty has power to will, both as from himself; but the power of willing good from liberty, and thence of doing it according to reason, no one has but the regenerate. A wicked man can will only evil from liberty, and do it according to his thought, which by confirmations he makes as it were of reason; for evil can be confirmed as well as good, but it is by fallacies and appearances, which, when they are confirmed, become falsities; and when evil is confirmed, it appears as of reason.

88. Every one, who has any thought from interior understanding, may see, that the power of willing and of understanding is not from man, but from Him who has power itself, that is, who has power in its essence. Consider only, whence is power? Is it not from him who has it in its essential ground; that is, who has it in himself, and consequently from himself? Power therefore in itself is divine. To all power there will be leave, which is to be given, and thus a determination from what is interior or superior to self. The eye cannot see from itself, nor the ear hear from itself, neither can the mouth speak from itself, nor the hands act from themselves; there must be leave given, and thence determination from the mind. Nor can the mind think and will this or that from itself, unless there be something interior or superior by which it is determined to it. It is the same with the power of understanding and the power of willing; these cannot be given by any other than by Him who in and of himself is able to will and to understand. From such considerations it



is evident, that those two faculties, which are called rationality and liberty, are from the Lord, and not from man; and as they are from the Lord, it follows, that man wills nothing from himself, and understands nothing from himself, but only as if it were from himself. That this is the case, every one may confirm in himself, who knows and believes that the willing of all good, and the understanding of all truth, is from the Lord, and not from man. That *man cannot draw any thing from himself, and cannot do any thing from himself*, is taught by the Word in John iii. 27; xv. 5.

89. Now as all volition is from love, and all understanding is from wisdom, it follows, that to be able to will is from the divine love, and to be able to understand is from the divine wisdom, therefore, both from the Lord, who is divine love itself and divine wisdom itself. Hence it follows, that to act from liberty according to reason, is from no other source. Every one acts according to liberty, because liberty, like love, cannot be separated from volition; but in man there exist an interior volition or interior will, and an exterior volition or exterior will, and he can act according to the exterior, and at the same time not according to the interior; in this case he acts the hypocrite and flatterer; and yet exterior volition is from liberty, because it is from the love of appearing otherwise than he is, or from the love of some evil which he intends from the love of his interior will. But, as was said above, a wicked man cannot from liberty according to his reason do any thing but evil, for he cannot from liberty according to reason do good. He can indeed do good, but not from interior liberty, which is his proper liberty, and from which his exterior liberty derives its quality of being not good.

90. It is said that man can be reformed and regenerated in proportion as he can be led, by the above two faculties, to acknowledge that all the good and all the truth which he thinks and does is from the Lord, and not from himself. The



reason why man cannot acknowledge this but by those two faculties, is, because they are from the Lord, and they are of the Lord in man, as is evident from what was said above; it follows, therefore, that man cannot do this from himself, but from the Lord; yet still he can do it as if it were from himself: this power the Lord gives to every one. Let it be supposed that he believes from himself; still, when he becomes wise, he will acknowledge that it is not from himself. Otherwise, the truth which he thinks, and the good which he does, are not true and good in themselves; for the man, and not the Lord, is in them; and the good in which man is, if it be for the sake of salvation, is meritorious good; but the good in which the Lord is, is not meritorious.

91. But that the acknowledgment of the Lord, and the acknowledgment that all good and all truth is from him, cause man to be reformed and regenerated, is what few persons can see with the understanding; for it may be thought, of what consequence is such acknowledgment, seeing that the Lord is omnipotent, and wills the salvation of all, and thence can and will effect it, if he be moved to compassion? But to think thus is not from the Lord, nor consequently is it from the interior light of the understanding, that is, from any illumination; therefore what acknowledgment operates, shall be here briefly explained. In the spiritual world, where spaces are appearances only, wisdom produces presence, and love produces conjunction; and *vice versa*. There is given an acknowledgment of the Lord from wisdom, and there is given an acknowledgment of the Lord from love. The acknowledgment of the Lord from wisdom, which viewed in itself is only a knowledge of him, is given from doctrine; and the acknowledgment of the Lord from love is given from a life according to doctrine; the latter giving conjunction, but the former presence. This is the reason why they who reject doctrine concerning the Lord remove themselves from him; and as they also reject life, they separate themselves from



him: whereas they who do not reject doctrine, but life, are present, yet separated. 'They are like friends who converse together, but do not mutually love each other; and like two, of which the one speaks with the other as a friend, but hates him as an enemy. That this is the case, is also known from the common idea, that he who teaches well, and lives well, is saved, but not he who teaches well and lives ill; and that he who does not acknowledge God, cannot be saved. From this consideration it is evident, what sort of a religion it is, to think of the Lord from faith, as it is called, and not to do any thing from charity. Hence the Lord says, "Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man which built a house, and laid the foundation on a rock: but he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth" (Luke vi. 46—49).

92. VI. *That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by these two faculties.* Conjunction with the Lord and regeneration are one, for in proportion as any one is conjoined to the Lord, he is regenerate: therefore, all that is said above of regeneration may be said of conjunction, and what is here said of conjunction may be said of regeneration. That there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, the Lord himself teaches in John: "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 4, 5). "At that day ye shall know, that ye are in me, and I in you" (xiv. 20). Any one may see from reason alone, that there is no conjunction of minds unless it be reciprocal, and that reciprocation conjoins. If one loves another, and is not loved in return, in this case, as the one approaches the other retires; but if he is loved in return, then as one approaches the other approaches also, and con-



junction is effected: for love wills to be beloved; this is inherent in it; and in proportion as it is beloved again, it is in itself and in its delight. Hence it is evident, that if the Lord only loved man, and were not in his turn to be beloved by man, the Lord would approach, and man would retire; thus the Lord would continually will to meet man and to enter in to him, and man would turn himself away and depart. With those who are in hell such is the case, but with those who are in heaven there is a mutual conjunction. As the Lord wills conjunction with man for the sake of his salvation, he provides also that in man there should be a reciprocal principle, by which the good which he wills and does from liberty, and the truth which he thinks and speaks from his will according to reason, should appear to him as being from himself; and that such good in his will and truth in his understanding should appear as his own. Indeed, they appear to man as from himself, and as his own, altogether as if they were so; there is no distinction. Consider only whether a man with any one of his senses perceives otherwise. Of this appearance as if from himself, see above, n. 74—77; and of appropriation as his own, n. 78—81: the only difference is, that man ought to acknowledge that he does not do good and think truth from himself, but from the Lord; and, consequently, that the good which he does and the truth which he thinks are not his own. To think thus from some degree of love in the will, because it is the truth, effects conjunction; for thus man looks to the Lord, and the Lord looks to man.

93. What the difference is between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given both to hear and to see in the spiritual world. They who believe good to be from the Lord, turn their faces to him, and receive the delight and blessedness of good; but they who believe good to be from themselves, look to themselves, and think that they have



deserved it ; and as they look to themselves, they cannot but perceive the delight of their own good, which is not the delight of good, but the delight of evil ; for the selfhood of man is evil, and the delight of evil perceived as good is hell. They who have done good, and thought it was from themselves, if they do not after death receive the truth, that all good is from the Lord, mix with infernal genii, and at length act as one with them ; whereas, they who receive that truth are reformed. But no others receive it except those who have respected God in their life : and to respect or look up to God in the life, is nothing else but to shun evils as sins.

94. Conjunction of the Lord with man, and reciprocal conjunction of man with the Lord, is effected by man's loving his neighbour as himself, and loving the Lord above all things. To love his neighbour as himself, is nothing else than not to act insincerely and unjustly with him, not to hate him and burn with revenge against him, not to blaspheme and defame him, not to commit adultery with his wife, and not to do any other such like things against him. Who cannot see, that they who do such things, do not love their neighbour as themselves ? But they who refrain from such things, because they are evils against their neighbour and at the same time sins against God, deal sincerely, justly, friendly, and faithfully with their neighbour ; and as the Lord does in like manner, a reciprocal conjunction is effected. When conjunction is reciprocal, whatsoever man does to his neighbour, he does from the Lord, and whatsoever he does from the Lord is good ; and then his neighbour is not to him the mere person, but good in the person. To love the Lord above all things, is nothing else than not to do evil to the Word, because the Lord is therein ; nor to do evil to the holy things of the church, because the Lord is therein ; nor to do evil to the soul of any one, because the soul of every one is in the hand of the Lord. They who shun these evils as enormous sins, love the Lord above all things ; but this none



can do except such as love their neighbour as themselves, for love to the Lord and love to the neighbour are in conjunction.

95. Forasmuch as there is a conjunction of the Lord with man, and of man with the Lord, therefore there are two tables of the law, one for the Lord and the other for man. In proportion as man, as from himself, obeys the laws of his own table, in the same proportion the Lord enables him to obey the laws of his table. But the man who does not keep the laws of his own table, all of which relate to the love of his neighbour, cannot keep the laws of the Lord's table, all of which relate to the love of the Lord. How can a murderer, a thief, an adulterer, and a false witness, love the Lord? Does not reason dictate, that to be such, and to love the Lord, is contradictory? Is not the devil such a one, and can he do otherwise than hate the Lord? But when man turns away from murders, adulteries, thefts, and false testimony, as infernal, he can then love the Lord; for then he turns his face from the devil to the Lord, and when he turns his face to the Lord, love and wisdom are given him,—these principles entering into a man by his face, and not by the hinder part of his head. As in this and in no other manner conjunction with the Lord is effected, therefore those two tables are called the covenant, and a covenant is between two.

96. VII. *That the Lord preserves these two faculties in man inviolable, and as sacred, in every proceeding of his Divine Providence.* The reasons are, that man, without those two faculties, would not have understanding and will, and, therefore, would not be man; also, that man, without those two faculties, could not be conjoined to the Lord, and, therefore, could not be reformed and regenerated; and, further, that man, without those two faculties, would not have immortality and eternal life. That this is the case, may indeed be seen from the knowledge respecting liberty



and rationality (which are those two faculties), which was given in the foregoing pages; but it cannot be seen clearly, unless the reasons be presented to the view as conclusions, wherefore it may expedient to illustrate each. *That man, without those two faculties, would not have will and understanding, and, therefore, would not be man:* for man has will from no other source than from the power of willing freely as from himself; and freely to will, as from himself, is from the faculty continually given him by the Lord, which is called liberty; and man has understanding from no other source than from the power as of himself to understand whether a thing be of reason or not; and to understand whether it be of reason or not, is from that other faculty continually given him by the Lord, which is called rationality. These faculties join themselves together in man like the will and the understanding; for instance, because man can will, he can also understand, for volition is not given without understanding,—understanding being its consort or companion, without which it cannot exist; wherefore with the faculty which is called liberty, is given the faculty which is called rationality. Further, if you take away volition from understanding, you understand nothing; and in proportion as you will, in the same proportion you can understand, provided there be at hand and at the same time are opened those assistances which are called knowledges, for these are like instruments in the hands of artificers. It is said that in proportion as you will you can understand, that is, in proportion as you love to understand, for will and love act as one. This indeed appears as a paradox, but it appears so to those only who do not love to understand, and therefore will not; and they who will not, say they cannot. But who they are that cannot understand, and who they that can with difficulty understand, will be shewn in the following article. Without confirmation, it is evident, that if man had not will from the faculty which is called



liberty, and understanding from the faculty which is called rationality, he would not be man. Beasts have not these faculties. It appears as if they could also will, and could understand, but they cannot; it is natural affection, which in itself is desire, with its concomitant science, which alone leads and prompts them to do what they do. There is indeed a civil and moral principle in their science; but they are not above science, because they have no spiritual principle, which enables them to perceive the moral principle, and thence to think it analytically. They can indeed be taught to do any thing; but this is only the natural principle, which adds itself to their science, and at the same time to their affection, and is re-produced either by sight or by hearing, but is never made a principle of thought, and still less of reason in them. Something on this subject may be seen above, n. 74. *That man without those two faculties could not be conjoined to the Lord, and, therefore, could not be reformed and regenerated*, was shewn above; for the Lord resides in those two faculties in men, in the wicked as well as in the good, and by them he joins himself to every man. Hence it is that a wicked man, as well as a good man, can understand, and has in his power the will of good and the understanding of truth; and it is from the abuse of those faculties that they are not in act. That the Lord resides in those faculties in every man, is owing to the influx of the will of the Lord, his desire to be received by man, to make his abode with him, and to give him the felicities of eternal life. These things are of the will of the Lord, because they are of his divine love. It is this will of the Lord, which causes it to appear in man that he of himself thinks, speaks, wills, and acts. That the influx of the will of the Lord produces this effect, may be confirmed by many particulars from the spiritual world; for sometimes the Lord fills an angel with his divine principle, so that the angel knows no other than that he is the Lord. In this manner were those



angels filled who were seen by Abraham, Hagar, and Gideon, and who therefore called themselves Jehovah, as mentioned in the Word. So, also, one spirit can be filled by another, until he does not know but that he is the other, as has often been seen by me. Moreover, it is known in heaven that the Lord effects all things by volition, and that what he wills is done. Hence it is evident, that it is those two faculties by which the Lord conjoins himself to man, and by which he causes man to be reciprocally conjoined to him. But how man by those two faculties is reciprocally conjoined, consequently, how by them he is reformed and regenerated, was mentioned before, and more will be said of it hereafter. *That man without those two faculties would not have immortality and eternal life*, follows from what has just been said,—that by them conjunction is effected with the Lord, and also reformation and regeneration. By conjunction man has immortality, and by reformation and regeneration eternal life. And since by those faculties there is conjunction of the Lord with every man, with the wicked as well as the good, as before stated, therefore every man has immortality; but he alone has eternal life, that is, the life of heaven, in whom there is a reciprocal conjunction from inmost parts to ultimates. Hence may be seen the reasons why the Lord preserves those two faculties in man inviolable, and as sacred, in every proceeding of his Divine Providence.

97. VIII. *That therefore it is of the Divine Providence that man should act from liberty according to reason.* To act from liberty according to reason, and to act from liberty and rationality, is the same thing, as is also to act from the will and the understanding; but it is one thing to act from liberty according to reason, or from liberty and rationality, and another to act from liberty itself according to reason itself, or from genuine liberty and genuine rationality. For the man who does evil from the love of evil, and confirms



it in himself, acts indeed from liberty according to reason, but nevertheless his liberty is in itself not liberty, or not essential liberty, but it is infernal liberty, which is in itself slavery; and his reason is in itself not reason, but it is either spurious or false reason, or reason only appearing such from confirmations. Still, however, both are of the Divine Providence; for if the free power of willing evil, and of making it appear like reason by confirmations, were taken away from the natural man, liberty and rationality would perish, and at the same time the will and the understanding; and it would not be possible for him to be withdrawn from evils and reformed, nor consequently to be conjoined to the Lord, and live to eternity. Wherefore the Lord guards liberty in man, as man guards the apple of his eye. But still the Lord by liberty continually withdraws man from evils, and, so far as by liberty he can withdraw him, in the same degree by liberty he implants goods: thus, successively, in place of infernal liberty he invests him with celestial liberty.

98. It was said above, that every man has a faculty of willing which is called liberty, and a faculty of understanding which is called rationality; it is, however, well to be observed, that these faculties are as it were inherent in man, for the essential human principle resides in them; but, as before observed, it is one thing to act from liberty according to reason, and another to act from essential liberty according to essential reason. None act from essential liberty according to essential reason but they who have suffered themselves to be regenerated by the Lord: all others act from liberty according to their thought, which they make like reason. Nevertheless, every man, unless he be born an idiot or extremely stupid, may attain to essential reason, and thereby to essential liberty. The causes why he does not attain thereto are several, as will be shewn in what follows. We shall here only point out to whom essential freedom or essential liberty,



and, at the same time, essential reason or essential rationality, cannot be given, and to whom they are given with difficulty. Essential liberty and rationality cannot be given to those who are born idiots; nor to those who afterwards become idiots, so long as they remain such. Essential liberty and rationality cannot be given to such as are born stupid and silly, nor to some who become such from the torpor of idleness, or from sickness, which perverts or entirely closes the interiors of the mind, or from the love of a beastly life. Neither can essential liberty and rationality be given to those in the Christian world, who altogether deny the Lord's divinity and the sanctity of the Word, and have kept this denial confirmed in themselves to the end of life; for this is understood by the sin against the Holy Ghost, which is not forgiven in this world, nor in that which is to come (Matth. xii. 31, 32). Neither can essential liberty and rationality be given in those who attribute all things to nature, and nothing to the Divine Being, and have made this a part of their faith by reasonings from visible objects: for all such are atheists. Essential liberty and rationality are given with difficulty in those who have confirmed themselves much in falses of religion; because the confirmer of what is false is the denier of truth. But they who have not so confirmed themselves may attain to true liberty and rationality, of whatsoever religion they may be; on which subject see what is adduced in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 91—97. Infants and children cannot come into essential liberty and rationality before they grow up, because the interiors of the mind in man are successively opened; and in the mean time they are like seeds in unripe fruit, which cannot germinate in the ground.

99. It was said, that essential liberty and rationality cannot be given in those who have denied the Lord's divinity and the sanctity of the Word; nor in those who have confirmed themselves for nature against the divine principle;



and hardly in those who have confirmed themselves much in falses of religion : but still these have not lost those faculties themselves. I have heard atheists, that were become devils and satans, who understood arcana of wisdom as well as angels, yet only when they heard them from others ; but when they returned into their own thoughts they did not understand them ; the reason of which was that they would not. It was shewn them that they also could will to understand them if the love and consequent delight of evil did not prevent them ; and this also they understood when they heard it ; yea, they affirmed that they could, and were able, but that they did not will to be able, because thereby they would not be able to will what they did will, which was evil from the delight of the concupiscence thereof. Such wonderful things in the spiritual world have I often heard ; from which I was fully confirmed that every man has liberty and rationality, and that every one may come into essential liberty and rationality, if he shuns evils as sins. But the adult who does not come into essential liberty and rationality in the world can never come into them after death ; for then whatever is the state of his life which has been acquired in the world, such it remains to eternity.

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THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN AS FROM HIMSELF SHOULD REMOVE EVILS AS SINS IN THE EXTERNAL MAN, AND THAT THUS AND NO OTHERWISE THE LORD CAN REMOVE EVILS IN THE INTERNAL MAN, AND THEN AT THE SAME TIME IN THE EXTERNAL.

100. EVERY one may see from reason alone, that the Lord, who is good itself and truth itself, cannot enter into man unless the evils and falsities in him are removed ; for evil is opposite to good, and falsity is opposite to truth ; and two

opposites never can be mixed, but when one approaches the other a combat ensues, which continues until one gives place to the other; that which gives place departing and the other succeeding. In such opposition are heaven and hell, or the Lord and the devil. Can any one think from reason that the Lord can enter where the devil reigns, or that heaven can be where hell is? Who does not see, by virtue of the rationality given to every man of sound mind, that, in order that the Lord may enter, the devil must be cast out, or in order that heaven may enter, hell is to be removed? This opposition is meant by the words of Abraham out of heaven to the rich man in hell: "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke xvi. 26). Evil itself is hell, and good itself is heaven, or, what is the same, evil itself is the devil, and good itself is the Lord; and a man in whom evil reigns is a hell in its least form, and a man in whom good reigns is a heaven in its least form. This being the case, how can heaven enter into hell, when between them so great a gulf is fixed that there is no passing from the one to the other? Hence it follows that hell is entirely to be removed, that the Lord may be able to enter with heaven.

101. But many, especially they who have confirmed themselves in faith separate from charity, do not know that they are in hell when they are in evils, nor do they know, indeed, what evils are, because they think nothing of them; saying, that they are not under the yoke of the law, and therefore that the law does not condemn them; also, because they cannot contribute any thing to their own salvation, that they cannot remove any evil from themselves; and, moreover, that they cannot do any good from themselves. These are they who omit to think of evil, and because they omit to think of it they are continually in it. That these are they who are meant by the goats spoken of by the Lord in Matthew, ch.

xxv., and of whom it is said, verse 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," may be seen in the *Doctrine of the New Jerusalem concerning Faith*, n. 61—68. For they who think nothing of evils in themselves, that is, who do not explore themselves, and afterwards desist from them, cannot but be ignorant what evil is, and then love it from the delight thereof; for he who does not know what evil is loves it, and he who omits to think of it is continually in it, being like a blind man who does not see; for the thought sees good and evil as the eye sees what is beautiful and ugly; and he is in evil who thinks and wills it, as well as he who believes that evil does not appear before God, and that it is forgiven if it appears, for thus he thinks that he is without evil. If such persons abstain from doing evils, they do not abstain because they are sins against God, but because they are afraid of the laws and of their reputation; thus they do evils in their spirit continually, for it is the spirit of man which thinks and wills; and therefore that which a man thinks in his spirit in the world he does after his departure out of the world, when he becomes a spirit. In the spiritual world, into which every man comes after death, it is not asked what has your faith been, nor what your doctrine, but what has your life been? Thus the inquiry is concerning the nature and quality of the life; for it is known that such as any one's life is, such is his faith, and such his doctrine; because the life forms to itself doctrine, and forms to itself faith.

102. From what has just been said it may appear, that it is a law of the Divine Providence, that evils should be removed by man, for without the removal of them the Lord cannot be conjoined to man, and lead him from self into heaven. But as it is not known, that man ought as from himself to remove evils in the external man, and that unless man does this as from himself, the Lord cannot remove evils in him in the internal man, therefore we shall proceed to ex-

hibit this to the view of reason in its light, in the following order. I. That every man has an external and an internal of thought. II. That the external of the thought of man is in itself such as is its internal. III. That the internal cannot be purified from the concupiscences of evil so long as evils in the external man are not removed, because they obstruct. IV. That evils in the external man cannot be removed by the Lord, but by means of man. V. That therefore man ought to remove evils from the external man as from himself. VI. That the Lord then purifies man from the concupiscences of evil in the internal man, and from evils themselves in the external. VII. That it is the continual endeavour* of the Divine Providence of the Lord, to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life; which cannot be done, except in proportion as evils with their concupiscences are removed.

103. 1. *That every man has an external and an internal of thought.* By the external and internal of thought is here understood the same as by the external and internal man, which means nothing else but the external and the internal of the will and understanding, for the will and understanding make the man; and as these two manifest themselves in the thoughts, they are called the external and internal of thought. Now as it is not the body of man, but his spirit, which wills and understands, and thence thinks, it follows, that this external and internal is the external and internal of the spirit of man. Bodily action, whether exerted in speech or in work, is only an effect from the internal and external of man's spirit, for the body is merely obedience.

104. That every man in an advanced age has an external

* The original word here translated "continual endeavour" is *continuum*. The *intimum* of the Divine Providence being the inmost end, purpose, and object; the *continuum* is a continual endeavour to do certain things as means conducive to this end. Thus, *intimum* signifies the end, *continuum* the means or cause, and *ultimum* the effect.

and an internal of thought, therefore an external and an internal of will and understanding, or an external and an internal of the spirit, which is the same with the external and internal man, is evident to every one who attends to the thoughts and intentions of another from his speech or actions, and also to his own thoughts and intentions, when he is in company and when he is not; for any one may speak in a friendly manner with another in external thought, and yet be his enemy in internal thought; any one may speak of love towards his neighbour, and of love towards God, from external thought and at the same time from its affection, when, nevertheless, in his internal thought he makes light of his neighbour, and does not fear God; any one also, from external thought and affection, may speak of the justice of civil laws, of the virtues of moral life, and of the things which relate to spiritual doctrine and life, and yet, from internal thought and its affection, when he is alone by himself, may speak against civil laws, against moral virtues, and against the things which relate to spiritual doctrine and life. This is the case with such as are in the concupiscences of evil, and still wish to appear before the world not to be in them. Most people also, whilst they hear others speaking, think with themselves, Do they think interiorly in themselves, as they express their thoughts in their speech? Are they to be believed or not? What is it they intend? It is known that flatterers and hypocrites have a double thought; for they can contain themselves, and take care that their interior thought shall not be opened, and indeed can conceal it more and more interiorly, and as it were shut up the door lest it should appear. That exterior and interior thought is given to man, is evidently manifest from this consideration, that he can from his interior thought see his exterior thought, and also reflect upon it, and judge of it, whether it be evil or not evil. This quality of his mind man derives from the two faculties, which he has from the Lord, called liberty and rationality, from which, if he had

not an external and an internal of thought, he could not perceive and see any evil in himself, and be reformed; neither could he even speak, but only utter sounds like a beast.

105. The internal of thought is from the life's love and its affections and consequent perceptions; while the external is from the things which are in the memory, and which are subservient to the life's love for confirmations and for means to attain its end. Man, from infancy to youth, is in the external of thought derived from the affection of knowing, which then makes his internal; and there transpires also something of concupiscence and thence of inclination derived from the life's love connate from his parents. But afterwards, as he lives, his life's love is formed, the affections and consequent perceptions of which make the internal of his thought; and from the life's love is produced the love of means, the delights of which, and the sciences excited thence from the memory, make the external of his thought.

106. II. *That the external of the thought of man is in itself such as is its internal.* That man from head to foot is such as his life's love is, was shewn above: here, therefore, it may be expedient to premise something concerning the life's love, before we proceed to speak of the affections, which, together with perceptions, make the internal of man, and of the delights of the affections, which, together with the thoughts, make his external. Loves* are manifold; but there are two loves like lords and kings—celestial love and infernal love. Celestial love is love to the Lord and towards the neighbour, and infernal love is the love of self and of the

* The plural form of the word *love*, in the precise sense in which it is employed in these pages, is scarcely admissible in the English language, although it has been introduced by some writers in a sense not far removed, as in "loves of the plants," "loves of the angels," &c. It is here adopted, however, to avoid the inconvenient circumlocution which must otherwise frequently occur. The same observation is equally applicable in respect to the word *good*. *Evil* is used in the plural, and a word is evidently required to express its opposite in the plural also.

world. These loves are opposite to each other, as are heaven and hell; for he who is in the love of self and of the world wills not good to any one but himself, but he who is in love to the Lord and towards his neighbour wills good to all. These two loves are the loves of the life of man, but with much variety; celestial love is the life's love of those whom the Lord leads, and infernal love is the life's love of those whom the devil leads. But the life's love of no one can exist without derivations, which are called affections. The derivations of infernal love are affections of evil and of falsity, properly called concupiscences; and the derivations of celestial love are affections of good and truth, properly called dilections. The affections of infernal love, which properly are concupiscences, are as many as there are evils; and the affections of celestial love, which properly are dilections, are as many as there are goods. The love dwells in its affections, as a lord in his domain, or as a king in his kingdom. Its dominion or kingdom is over the things which belong to the mind, that is, which belong to the will and the understanding of man, and thence to his body. The life's love of man, by its affections and the perceptions thence derived, and by its delights and the thoughts thence derived, governs the whole man,—the internal of his mind by its affections and the perceptions thence derived, and the external of his mind by the delights of its affections and the thoughts thence derived.

107. The form of this government may in some measure be seen by comparisons. Celestial love, with the affections of good and truth and the perceptions thence derived, and at the same time with the delights of these affections and the thoughts thence derived, may be compared to a beautiful tree with branches, leaves, and fruits. The life's love is that tree; the branches with the leaves are the affections of good and truth with their perceptions, and the fruits are the delights of the affections with their thoughts. But infernal love, with its affections of evil and falsity, which are concupiscences,

and at the same time with the delights of these concupiscences and the thoughts thence derived, may be compared to a spider and the web which encompasses it. The love itself is the spider; the concupiscences of evil and falsity, with their interior wiles, are the retiform threads nearest to the seat of the spider; and the delights of these concupiscences, with deceitful machinations, are the more remote threads, where flies are caught, entangled, and devoured.

108. From these comparisons may be seen indeed the conjunction of all things of the will and understanding, or of the mind of man, with his life's love, but yet not rationally. Such conjunction may be seen rationally thus: There are every where three things together which make one, and are called end, cause, and effect; of which the life's love in man is the end, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effect; for in such a manner as the end by the cause comes into effect, so also love by its affections descends to its delights, and by its perceptions to its thoughts. Effects are really in the delights of the mind and their thoughts, when the delights are of the will and the thoughts are of the understanding thence derived, consequently, when there is a full consent therein. They are in this case effects of the spirit, which, although they do not come into bodily action, are still as it were in act, when there is consent; and they are also then together in the body, and dwell there with the life's love, and aspire after action, which is produced when nothing hinders. Such are the concupiscences of evil, and evils themselves in those who make evils allowable in their spirit. Now as the end joins itself with the cause, and by the cause with the effect; so the life's love joins itself with the internal principle of thought, and by that with its external. Hence it is evident, that the external of the thought of man is in itself such as is its internal; for the end infuses all its quality into the cause, and through the cause into the

effect, there being nothing essential in the effect but what is in the cause, and through the cause in the end; and as the end is thus the very essential principle which enters the cause and the effect, therefore the cause and effect are called the middle end and the ultimate end.

109. It appears sometimes as if the external of the thought of man was not in itself such as is its internal; but this happens because the life's love, with its internals about it, places below itself a substitute which is called the love of means, and appoints it to take heed and guard lest any thing of its concupiscences should appear; consequently that substitute (or deputy) from the craftiness of its prince, which is the life's love, speaks and acts according to the civil institutions of the kingdom, according to the morals of reason, and according to the spirituals of the church, so cunningly indeed and ingeniously, that no one sees but that persons are such as their speech and actions seem to indicate; and at length, by encompassing themselves with a veil, they scarcely know any otherwise themselves. Such are all hypocrites; and such are priests, who in their hearts make light of their neighbour, and fear not God, yet preach concerning the love of their neighbour and the love of God; such are judges, who decide under the influence of bribes and friendships, while they profess a zeal for justice, and speak of judgment from reason; such are merchants, insincere and fraudulent at heart, when they act sincerely for the sake of interest; such are adulterers, when, from that rationality which every man possesses, they speak of the chastity of marriage; and so in other instances. But these same persons, if they strip the love of means, the substitute of their life's love, of the garments of purple and fine linen with which they have invested it, and clothe it in its domestic dress, then they think, and sometimes in communication with their intimate friends, who are in a similar life's love, even speak directly the contrary. It may be supposed, when from the love of

means, they have spoken so justly, sincerely, and piously, that then the quality of their internal thought was not in the external of their thought; but, nevertheless, it was, there being hypocrisy and the love of self and the world in those whose cunning it is, for the sake of honour or interest, to seek reputation by an outward appearance. This quality of the internal is in the external of their thought, when they so speak and act.

110. But with those who are in celestial love, the internal and external of thought, or the internal and external man, make one when they speak, nor do they know any difference. Their life's love, with its affections of good and their perceptions of truth, is as the soul in whatever they think, and thence speak and do. If they are priests, they preach from love towards their neighbour and love to the Lord; if they are judges, they judge from justice itself; if they are merchants, they act from sincerity itself; if they are married men, they love their wives from chastity itself; and so on. Their life's love also has a love of means, as its substitute, which it teaches and leads to act from prudence, and clothes in garments of zeal for the truths of doctrine and at the same time for the goods of life.

111. III. *That the internal cannot be purified from the concupiscences of evil so long as evils in the external man are not removed, because they obstruct,* follows from what was said above, that the external of the thought of man is in itself such as is the internal of his thought, and that they adhere together not only as one within, but also as from, the other; therefore one of them cannot be separated without the other. So it is with every external which is from an internal, with every posterior which is from a prior, and with every effect which is from a cause. Now, since concupiscences, together with craftiness, make the internal of thought with the wicked, and the delights of concupiscences, together with machinations, make the external of their

thought, and the latter are joined with the former in one, it follows, that the internal cannot be purified from concupiscences so long as evils in the external man are not removed. It must be observed, that it is the internal will of man which is in concupiscences, and his internal understanding which is in craftiness; also, that it is his external will which is in the delights of concupiscences, and his external understanding which is in machinations from craftiness. Every one may see that concupiscences and their delights make one, also that craftiness and machinations make one, and that these four are in one series, and make together, as it were, one bundle: from which consideration it is again evident, that the internal, which consists of concupiscences, cannot be cast out except by the removal of the external, which consists of evils. Concupiscences by their delights produce evils; but when evils are believed to be allowable, which happens by consent of the will and understanding, then the delights and evils make one. That consent is equivalent to act, is well known; and is also what the Lord says: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. v. 28). It is the same with other evils.

112. Hence then, it may appear, that in order to man's being purified from the concupiscences of evil, evils are to be entirely removed from the external man; for until this is done, there is no outlet given to concupiscences, and if no outlet be given to them, concupiscences remain within, breathe forth delights from themselves, and so force man to consent, consequently, to action. Concupiscences enter the body by the external of thought; therefore when there is consent in the external of thought, they are immediately in the body, the delight which is felt being there. That such as is the mind, such is the body, consequently the whole man, may be seen in the treatise concerning *The Divine Love and the Divine Wisdom*, n. 362—370. The proposition under

consideration may be illustrated by comparisons, and also by examples:— *By comparisons* thus: concupiscences with their delights may be compared to fire, which the more it is fomented the more it burns; and the freer its course, the wider it spreads itself, until, if in a city, it consumes the houses, and if in a wood, the trees. The concupiscences of evil are also compared in the Word to fire, and evils proceeding from them to a conflagration. The concupiscences of evil with their delights appear likewise as fires in the spiritual world; infernal fire being nothing else. They may also be compared to deluges and inundations of waters, on the removal of mounds or dykes. They may also be compared to gangrenes and imposthumes, which bring death to the body as they spread, or are not cured. *By examples*, it is clearly evident, that if evils in the external man are not removed, concupiscences with their delights increase and exuberate. A thief, in proportion as he practises stealing, has the concupiscence of stealing, till at length he is unable to desist. The same is true of a fraudulent person, in proportion as he defrauds. It is the same also with hatred and revenge, with luxury and intemperance, with fornication and blasphemy. It is well known that the love of dominion grounded in the love of self increases in proportion as it is indulged, and in like manner the love of possessing goods grounded in the love of the world; it appears as if there was no bound or end to them. From these considerations it is evident, that in proportion as evils in the external man are unremoved, the concupiscences thereof abound; and in such degree as evils are freed from restraint, concupiscences increase.

113. Man cannot perceive the concupiscences of his own evil. He perceives the delights of them indeed, but he reflects little upon them; for delights occupy the thoughts, and take away reflections; therefore if he did not from some other source know that they are evils, he would call them goods, and would commit them from liberty according to the

reason of his thought; and when he does this, he appropriates them to himself. In proportion as he confirms them as allowable, he enlarges the court of his reigning love, which is his life's love. Its court is composed of concupiscences; for they are as it were its ministers and guards, whereby it governs the exteriors which constitute its kingdom. But such as the king is, such are his ministers and guards, and such is his kingdom: if the king is a devil, then his ministers and guards are insanities, and the people of his kingdom are falsities of every kind, which his ministers, whom they call wise, although they are insane, by reasonings from fallacies and by fantasies, make to appear as truths, and to be acknowledged as truths. Can such a state of man be changed otherwise than by removing evils in the external man? So also the concupiscences which adhere to evils are removed; otherwise no egress is afforded to concupiscences, for they are shut in, like a besieged city, or as an ulcer skinned over.

114. IV. *That evils in the external man cannot be removed by the Lord but by means of man.* In all Christian churches it is received as a doctrine that man, before he approaches the holy communion, is to examine himself, to see and acknowledge his sins, and to repent, by desisting from them and rejecting them because they are from the devil; and that otherwise his sins are not forgiven, and he is condemned. The English, although they are in the doctrine of faith alone, nevertheless, in the prayer at the holy communion, openly teach self-examination, the acknowledgment and confession of sins, repentance, and a new life, threatening those who do not comply in these words, that otherwise *the devil will enter into them as he did into Judas, and fill them with all iniquity, and destroy them body and soul.* The Germans, Swedes, and Danes, who are also in the doctrine of faith alone, teach the same in the prayer at the holy communion, threatening also that otherwise infernal punishment and eternal

damnation will be incurred by reason of the mixture of what is sacred and profane. These things are read by the priest with a loud voice before those who are about to receive the Lord's supper, and are heard by them with a full acknowledgment that they are true. Nevertheless, the same persons, when they hear a sermon the same day on faith alone, and then that the law does not condemn them because the Lord has fulfilled it for them; that from themselves they cannot do any good but what is meritorious, and thus that works have nothing of salvation in them, but faith only; they return home entirely forgetful of their former confession, and reject it in proportion as they think of the sermon on faith alone. Which doctrine now is true,—the latter or the former? (for two things contrary to each other cannot both be true)—that without an examination, knowledge, acknowledgment, confession, and rejection of sins, therefore without repentance, there is no remission of them, consequently no salvation, but eternal damnation; or that such things contribute nothing towards salvation, because full satisfaction for all the sins of men was made by the Lord through the passion of the cross for those who are in faith, and that they who are in faith only with a confidence that it is so, and in dependence on the imputation of the Lord's merit, are without sins, and appear before God like those who have their faces clean washed? From the above it is evident, that the common religion of all the churches in the Christian world is, that man ought to examine himself, to see and acknowledge his sins, and afterwards to desist from them, and that otherwise there is no salvation, but condemnation. That this moreover is Divine Truth itself, is obvious from those passages in the Word in which man is commanded to repent; as from these: Jesus said, "Bring forth therefore fruits worthy of REPENTANCE." "Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (Luke iii. 8, 9). Jesus said,

“Except ye REPENT, ye shall all likewise perish” (Luke xiii. 3, 5). “Jesus preached the gospel of the kingdom of God; saying, REPENT ye, and believe the gospel” (Mark i. 14, 15). Jesus sent forth his disciples, who “went out, and preached that men should REPENT” (Mark vi. 12). Jesus said unto the apostles, that they should preach “REPENTANCE AND REMISSION OF SINS AMONG ALL NATIONS” (Luke xxiv. 47). “John did preach the baptism of REPENTANCE FOR THE REMISSION OF SINS” (Mark i. 4; Luke iii. 3). Think on this subject also from some degree of understanding; and if you have any religion, you will see that repentance from sins is the way to heaven, that faith separate from repentance is not faith, and that they who are not in faith in consequence of not being in repentance are in the way to hell.

115. They who are in faith separate from charity, and have confirmed themselves therein from the saying of Paul to the Romans, “that a man is justified by faith without the deeds of the law” (iii. 28), adore this saying as those who adore the sun, and become like those who, fixing their eyes steadily upon the sun, whereby the sight becomes dim, do not see any thing in the midst of light; for they do not see what is understood there by works of the law,—that they are not the commandments of the decalogue, but the rituals described by Moses in his books, which are every where there called the law; and, therefore, lest the commandments of the decalogue should be understood, he explains it by saying, “Do we then make void the law through faith? God forbid: yea, we establish the law” (verse 31 of the same chapter). They who, from the above saying, have confirmed themselves in faith separate from charity, by looking at that passage as at the sun, do not see where Paul enumerates the laws of faith, that they are the very works of charity; and what is faith without its laws? Neither do they see where he enumerates evil works, saying that they who do them cannot enter into heaven. From which it is evident, how

much blindness is induced from this one passage misunderstood.

116. The reason why evils in the external man cannot be removed but by means of man is, because it is of the Divine Providence of the Lord that whatsoever a man hears, sees, thinks, wills, speaks, and does, should appear altogether as his own. That without this appearance man would have no reception of divine truth, no determination to do good, no appropriation of love and wisdom, nor of charity and faith, and thence no conjunction with the Lord, consequently no reformation and regeneration, and thereby salvation, is shewn above, n. 71—95, and the following. That without this appearance, repentance from sins is not possible, nor even faith, is evident; and that man, without that appearance, is not man, but void of rational life like a beast. Let him who is so disposed consult his own reason, as to whether it does not appear that man thinks from himself of good and truth, as well spiritual as moral and civil. Let him then receive this doctrinal,—that all good and truth is from the Lord, and nothing from man: and will he not acknowledge this consequence, that man ought to do good and think truth as from himself, but still to acknowledge that they are from the Lord; therefore, also, that man ought to remove evils as from himself, but nevertheless acknowledge that he does it from the Lord?

117. There are many who do not know that they are in evils, because they do not commit them in externals; for they are afraid of civil laws, as well as of the loss of reputation, and thus acquire a custom and habit of shunning evils as detrimental to their honour and interest. But if they do not shun evils from a principle of religion, because they are sins, and against God, then the concupiscences of evil with their delights remain in them, like impure waters obstructed or stagnant. Let them explore their thoughts and intentions, and they will find these concupiscences, provided they know

what sin is. There are many such persons, who, having confirmed themselves in faith separate from charity, and because they believe that the law does not condemn, do not even attend to sins, and indeed doubt whether there be any such thing, or think that if there be, they are not such in the sight of God, because they are forgiven. Such also are natural moralists, who think civil and moral life, with the prudence belonging to it, affects all things, and the Divine Providence nothing. And such are they who studiously affect the reputation and name of honesty and sincerity for the sake of honour or interest. But they who are such, and at the same time spurn religion, become after death spirits of concupiscences, who appear to themselves as if they were real men, but to others at a distance as priapuses; and like owls they see in the dark, and not at all in the light.

118. From these considerations now follows the confirmation of Article V., which is, *that therefore man ought to remove evils from the external man as from himself*. This may also be seen explained in *The Doctrine of Life for the New Jerusalem*, in three articles; one of which is, that no one can shun evils as sins, so as interiorly to have an aversion for them, except by combats against them, n. 92—100; another, that man ought to shun evils as sins, and to fight against them as from himself, n. 101—107; the third, that if any one shuns evils from any other cause than because they are sins, he does not shun them, but only causes them not to appear before the world, n. 108—113.

119. VI. *That the Lord then purifies man from the concupiscences of evil in the internal man, and from evils themselves in the external*. The reason why the Lord purifies man from the concupiscences of evil, when man removes evils as from himself, is because the Lord cannot purify him until he does this; for there are evils in the external man, and concupiscences of evil in the internal, and these cohere together like the roots of a tree to their trunk. Unless,

therefore, the evils are removed, there is no opening; for they obstruct and close the door, which cannot be opened by the Lord except by means of man, as was shewn above. When man does so open the door as from himself, then the Lord immediately extirpates the concupiscences. Another reason is, because the Lord acts upon the inmost of man, and from the inmost upon the next in order, even to the ultimates; and in the ultimates the man is entire. So long therefore as the ultimates are kept closed by the man himself, there cannot be any purification effected by the Lord, but only such an operation in the interiors as the Lord produces in hell, of which the man is a form who is in concupiscences and at the same time in evils; and that operation is a disposition only that one may not destroy another, and that goodness and truth may not be violated. That the Lord continually urges and presses that man may open the door to him, is evident from his own words in the Revelation, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (iii. 20).

120. Man knows nothing at all of the state of the interior of his mind, or of his internal man, and yet there are infinite things there, not one of which comes to his knowledge; for the internal of the thought of man, or his internal man, is his spirit itself, and in it there are things as infinite or innumerable, as there are in a man's body. They must, indeed, be fully as innumerable; for the spirit of man is in its form a man, and all things thereof correspond to all the things of a man as to his body. Now, since man has no knowledge from any sensation, how his mind or soul operates upon all things of his body jointly and severally, so neither does he know how the Lord operates upon all things of his mind or soul, that is, upon all things of his spirit. The operation is continual and man has no share in it; but yet the Lord cannot purify him from any concupiscence of evil in his spirit

or internal man, so long as he keeps his external closed. There are evils by which man keeps his external closed, each of which appears to him as one, although there are infinite numbers in each; and when man removes this seeming one, the Lord removes the infinite numbers in it. This is what is meant by the Lord's purifying man from the concupiscences of evil in the internal man, and from evils themselves in the external.

121. It is thought by many, that merely to believe that which the church teaches, purifies a man from evils; and it is thought by some, that to do good purifies; by some, to know, speak, and teach such things as are of the church; by some, to read the word and books of piety; by some, to frequent churches, to hear sermons, and especially to receive the holy supper; by some, to renounce the world, and study piety; by some, to confess themselves guilty of all sins; and so on. But, nevertheless, none of these things do at all purify a man unless he examine himself, perceive his sins, acknowledge them, condemn himself on account of them, and repent by desisting from them; and all these things he must do as from himself, but still from an acknowledgement of the heart that he does them from the Lord. Before they are done, the acts just mentioned avail nothing; for they are either meritorious or hypocritical; and they appear in heaven before the angels either like beautiful harlots smelling offensively from their defilement; like deformed women appearing handsome by means of paint; like actors and mimics on the stage; or like apes in human apparel. But when evils are removed, the acts before enumerated become acts of the love, and then the doers thereof appear in heaven before the angels as beautiful men and as their associates and companions.

122. But it should be well known, that man in doing the work of repentance ought to look up to the Lord alone. If he looks up to God the Father only, he cannot be purified;

nor if to the Father for the sake of the Son; nor if to the Son as a man only; for there is one God, and the Lord is he, for his divine and human essence constitute one person, as is shewn in *The Doctrine of the New Jerusalem concerning the Lord*. In order that every one in the work of repentance might look to the Lord alone, he instituted the holy supper, which confirms, to those who repent, the remission of sins; and it confirms it, because in that supper or communion every one is kept looking to the Lord only.

123. VII. *That it is the continual endeavour of the Divine Providence of the Lord, to join man to himself and himself to man, that he may be able to give him the felicities of eternal life; which cannot be done, except in proportion as evils with their concupiscences are removed.* That it is the continual endeavour of the Divine Providence of the Lord to join man to himself and himself to man; that it is this conjunction which is called reformation and regeneration; and that man has thence salvation, was shewn above, n. 27—45. Who does not see that conjunction with God is salvation and eternal life? This is seen by every one who believes that men by creation are images and likenesses of God (Gen. i. 26, 27), and who knows what an image and likeness of God is. Who that has sound reason, when he thinks from his rationality, and wills to think from his liberty, can believe that there are three Gods, equal in essence, and that the Divine Esse or Divine Essence can be divided? That there is a trine in one God, may be thought and comprehended, as are comprehended the soul and body in an angel and in a man, and the sphere of life proceeding from them; and as this trine in one exists in the Lord only, it follows, that conjunction must be with him. Make use of your rationality, and at the same time of your liberty of thinking, and you will see this truth in its light, only first admitting, that there is a God, and that there is a heaven and eternal life. Now since God is one, and man by creation was

made an image and likeness of him, and since, by infernal love, and its concupiscences and their delights, he came into the love of all evils, and thence destroyed in himself the image and likeness of God, it follows, that it is the continual endeavour of the Divine Providence of the Lord to conjoin man to himself and himself to man, and thus make man in his image. It follows also, that this is in order that the Lord may be able to give man the felicities of eternal life, for such is the nature of the divine love. But the reason why he cannot give those felicities, nor make man an image of himself, unless man as from himself remove sins in the external man, is, because the Lord is not only divine love, but also divine wisdom, and divine love does nothing but from and according to its divine wisdom. It is according to his divine wisdom that man cannot be conjoined to the Lord, and so reformed, regenerated, and saved, unless he is permitted to act from liberty according to reason, for thereby man is man; and whatsoever is according to the divine wisdom of the Lord, that also is of his Divine Providence.

124. To what has been said I will add two arcana of angelic wisdom, from which the nature of the Divine Providence may be seen. The first is, that the Lord never acts upon any particular principle in man separately, but upon all together: the other is, that the Lord acts from inmost principles and from ultimate or lowest principles at the same time. *The reason why the Lord never acts upon any particular principle in man separately, but upon all together, is, because all things of man are in such a connection, and by their connection in such a form, that they act, not as several, but as one. It is known that man is in such a connection, and by that connection in such a form as to his body; and in a similar form, by virtue of the connection of the whole, is the human mind also, for that is the spiritual man, and is indeed truly a man. Hence it is that the spirit of man, which is his mind in the body, is a man in every particular of its*

form, and therefore after death man is equally a man as in the world, with this difference only, that he has put off that covering which constituted his body in the world. Now, as the human form is such, that all its parts make a one which acts as one, it follows, that one part cannot be removed out of its place and changed as to its state, but in agreement with the rest; for if one were moved out of its place and changed as to its state, the form which must act as one would suffer. From this it is evident, that the Lord never acts upon any particular part or principle, unless upon all together. Thus does he act upon the universal angelic heaven, because that in his sight is as one man; so also does he act upon every angel, because every angel is a heaven in its least form; and so also does he act upon every man, proximately upon all things of his mind, and through these upon all things of his body; for the mind of man is his spirit, and according to its conjunction with the Lord is an angel, and his body is obedience. But it is to be well observed, that the Lord acts also singularly, yea most singularly upon every particular of man, yet at the same time through all things of his form; but he does not change the state of any part, or of any thing in particular, except so far as suitable to the whole form. Of this, however, more will be said in what follows, where it will be demonstrated, that the Divine Providence of the Lord is universal, because it is in particulars, and that it is particular because it is universal. *The reason why the Lord acts from inmost and from ultimate principles at the same time*, is, because in this way and no other all and singular things are contained in connection; intermediate principles depending successively upon the inmost even to the ultimate, and in ultimate principles they exist all together; for it is shewn in the treatise *On the Divine Love and the Divine Wisdom*, part the third, that in the ultimate principle there is the simultaneous derived from the first of all principles. Hence also it is, that the Lord from eternity, or Jehovah,

came into the world, and there put on and assumed the human nature in ultimate principles, that he might be from first principles and in ultimate at the same time; thus from first principles by ultimate govern the universal world, and so save men, whom he is able to save according to the laws of his Divine Providence, which are also the laws of his divine wisdom. In this manner, therefore, is true, what is known in all Christian countries, that no mortal could have been saved, except the Lord had come into the world, respecting which *The Doctrine of the New Jerusalem concerning Faith*, n. 35, may be consulted. It is on this account that the Lord is called the First and the Last.

125. These angelic arcana are premised, in order that it may be comprehended, how the Divine Providence of the Lord operates, that he may conjoin man to himself, and himself to man. This is not effected upon any particular of man separately, but upon the whole of him together; and it is done from his inmost and his ultimate principles at the same time. His life's love is the inmost of man; the things which are in the external of his thought are the ultimate; and the things which are in the internal of his thought are the intermediate. The nature and quality of these principles, in a wicked man, was shewn in the foregoing pages; from which consideration it is again evident, that the Lord cannot act from inmost and ultimate principles at the same time, except together with man, for man is together with the Lord in ultimate principles; therefore, as man acts in ultimate principles, which are at his disposal, because subject to his free-will, so the Lord acts from his inmost principles, and upon the successive to the ultimate. The things which are in the inmost principles of man, and in the successive from the inmost to the ultimate, are altogether unknown to man, and therefore man is totally ignorant how and what the Lord works there; but since they cohere as one with the ultimate principles, it is not therefore necessary for man to

know more than that he ought to shun evils as sins, and look up to the Lord. In this and in no other way can his life's love, which by birth is infernal, be removed by the Lord, and a love of celestial life be implanted in its place.

126. When the love of celestial life is implanted by the Lord in place of the love of infernal life, then, in place of the concupiscences of evil and falsity are implanted affections of good and truth, in place of the delights of the concupiscences of evil and falsity are implanted the delights of the affections of good, and in place of the evils of infernal love are implanted the goods of celestial love; then, also, instead of cunning is implanted prudence, and instead of thoughts of malice are implanted thoughts of wisdom. Thus man is born again, and becomes a new man. What goods succeed in the place of evils, may be seen in *The Doctrine of Life for the New Jerusalem*, n. 67—73, 74—79, 80—86, 87—91. Also, that in proportion as a man shuns and turns away from evils as sins, he loves the truths of wisdom, n. 32—41; and that in the same proportion he possesses faith, and becomes spiritual, n. 42—52.

127. That it is according to the religion common in the universal Christian world, that man should examine himself, perceive his sins, acknowledge them, confess them before God, and desist from them; and that this is repentance, remission of sins, and thence salvation; was shewn above from the prayers read before the holy communion in all the christian churches. 'The same may also appear from the creed that has its name from Athanasius, which likewise is received in the whole Christian world, and at the end of which are these words: "The Lord shall come to judge the quick and the dead, at whose coming they that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

128. Who does not know from the Word, that the life of every one after death is according to his actions? Open the Word,

read it, and you will clearly see it; but in this case remove your thoughts from faith, and justification by it alone. That the Lord in his Word every where teaches this, let these few passages testify: "Every tree that bringeth not forth GOOD FRUIT is hewn down, and cast into the fire. Therefore, by their FRUITS ye shall know them" (Matt. vii. 19, 20). "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work INIQUITY" (Matt. vii. 22, 23). "Whosoever heareth these sayings of mine, and DOETH THEM, I will liken him unto a wise man, which built his house upon a rock: but every one that heareth these sayings of mine, and DOETH THEM NOT, shall be likened unto a foolish man, which built his house upon the sand" (Matt. vii. 24, 26; Luke vi. 46—49). "The Son of Man shall come in the glory of his Father, and then he shall REWARD EVERY MAN ACCORDING TO HIS WORKS" (Matt. xvi. 27). "The kingdom of God shall be taken from you, and given to a nation BRINGING FORTH THE FRUITS THEREOF" (Matt. xxi. 43). "Jesus said, My mother and my brethren are these, which hear the word of God and DO IT" (Luke viii. 21). "Then ye shall begin to stand without and to knock at the door, saying, Lord, open unto us; but he shall answer and say unto you, I know you not whence ye are, depart from me all ye WORKERS of iniquity" (Luke xiii. 25—27). "And shall come forth, they that have done good, unto the resurrection of life; and they that have done EVIL, unto the resurrection of damnation" (John v. 29). "We know that God heareth not SINNERS: but if any man be a worshiper of God, AND DOETH HIS WILL, him he heareth" (ix. 31). "If ye know these things, happy are ye if ye DO THEM" (John xiii. 17). "He that hath my commandments and KEEPETH THEM, he it is that loveth me; and I will love him, and will come to him, and will make my abode with him" (John xiv. 15, 21—24). "Ye are my friends, IF YE

do whatsoever I command you. I have chosen you, that ye should BRING FORTH FRUIT, and that YOUR FRUIT should remain" (John xv. 14, 16). "The Lord said unto John, unto the angel of the church of Ephesus write, I KNOW THY WORKS: I have against thee, that thou has left thy first LOVE, REPENT AND DO THE FIRST WORKS; or else I will remove thy candlestick out of his place" (Rev. ii. 1, 2, 4, 5). "Unto the angel of the church of Smyrna write, I KNOW THY WORKS" (Rev. ii. 8). Unto the angel of the church in Pergamos write, I KNOW THY WORKS. REPENT" (Rev. ii. 12, 13, 16). "Unto the angel of the church in Thyatira write, I KNOW THY WORKS AND CHARITY; AND THY LAST WORKS to be more than the first" (Rev. ii. 18). "Unto the angel of the church in Sardis write, I KNOW THY WORKS, that thou hast a name that thou livest, and art dead. I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD. REPENT" (Rev. iii. 1, 2, 3). "And to the angel of the church in Philadelphia write, I KNOW THY WORKS" (Rev. iii. 7, 8). "Unto the angel of the church of the Laodiceans write, I KNOW THY WORKS. REPENT" (Rev. iii. 14, 15, 19). "I heard a voice from heaven saying, write, Blessed are the dead which die in the Lord from henceforth; THEIR WORKS DO FOLLOW THEM" (Rev. xiv. 13). "A book was opened, which is the book of life, and the dead were judged, ALL ACCORDING TO THEIR WORKS" (Rev. xx. 12, 13). "Behold, I come quickly; and my reward is with me, to GIVE EVERY MAN ACCORDING TO HIS WORK" (Rev. xxii. 12). These passages are in the New Testament: there are still more in the Old, out of which I will adduce only this: "Stand in the gate of the Lord's house, and proclaim there this word: Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand

before me, in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah" (Jer. vii. 2, 3, 4, 9, 10, 11).

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**THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN SHOULD NOT BE FORCED BY EXTERNAL MEANS TO THINK AND WILL, AND SO TO BELIEVE AND LOVE THE THINGS WHICH ARE OF RELIGION; BUT THAT MAN SHOULD LEAD, AND SOMETIMES FORCE HIMSELF TO IT.**

129. **T**HIS law of the Divine Providence follows from the two preceding, which are, That man should act from liberty according to reason, of which see n. 71—99: and this from himself, although from the Lord, therefore as if from himself, of which see n. 100—128. And since to be forced is not to act from liberty according to reason, and is not from himself, but from what is not liberty and from another, therefore this law of the Divine Providence follows in order after the two former. Every one knows also that no person can be forced to think that which he will not think, and to will that which he thinks not to will; nor therefore to believe that which he does not believe, and especially that which he will not believe; nor to love that which he does not love, and especially that which he will not love; for the spirit of man, or his mind, is in full liberty to think, will, believe, and love. It is in this liberty by virtue of influx from the spiritual world, which does not force, (for the spirit or mind of man is in that world;) but not by virtue of influx from the natural world, which is not received, unless they act as one. A man may be compelled to say, that he thinks and wills such and such things, and that he believes and loves such and such things; but if they are not or do not become objects of his



affection and thence of his reason, he nevertheless does not think, will, believe, and love them. A man may be compelled also to speak in favour of religion, and to act according to it; but he cannot be compelled to think in favour of it from any faith, and to will it from any love. Every one also, in kingdoms where justice and judgment are preserved, is restrained from speaking against religion, and from acting against it; yet still, no one can be forced to think and will in favour of it; for it is in the liberty of every one to think with hell, and to will in favour of it, as likewise to think and will in favour of heaven. But reason teaches what the one is, and what the other; also what portion awaits the one, and what the other; and the will from reason has its option and election. Hence it may appear, that what is external cannot force what is internal: nevertheless, this is sometimes the case; but that to do so is hurtful, will be shewn in the following order. I. That no one is reformed by miracles and signs, because they force. II. That no one is reformed by visions and by conversations with the dead, because they force. III. That no one is reformed by threats and punishments, because they force. IV. That no one is reformed in states which are not of rationality and of liberty. V. That it is not contrary to rationality and liberty for a man to force himself. VI. That the external man is to be reformed by the internal, and not contrariwise.

130. I. *That no one is reformed by miracles and signs, because they force.* It has been previously shewn, that man has an internal and an external principle of thought; and that the Lord in man flows through the internal of thought into its external, and so teaches and leads him; also, that it is from the Divine Providence of the Lord, that man should act from liberty according to reason; but both these laws of man's being would be nullified if miracles were performed, and man by them compelled to believe. That such would be the case, may be rationally seen thus: it cannot be denied



that miracles induce a belief, and strongly persuade, that that is true which is said and taught by him who performs miracles; and that this at first so occupies the external man's thought, as in a manner to fascinate and enchain it: but man is hereby deprived of his two faculties, called rationality and liberty, by which he is enabled to act from freedom according to reason; and then the Lord cannot flow-in through the internal into the external of his thought, but only leave him to confirm from his rationality that thing which by the miracle was made an object of his belief. The state of man's thought is such, that from the internal thereof he sees a thing in the external as it were in a glass; for, as was said above, a man can see his thought, which can only be from interior thought. When he sees an object as in a glass, he can also turn it this way or that, and fashion it, till it appears to himself beautiful; and this object, if it be a truth, may be compared to a virgin or youth living and beautiful. But if the man cannot turn it this way or that, and so fashion it, but only believe it from persuasion induced by a miracle, in this case, if it be a truth, it may be compared to a virgin or youth cut out of stone or wood, in which there is no life. It may also be compared to an object constantly before the sight, which, itself only being seen, hides all that is on each side and behind it. It may also be compared to one continual sound in the ear, which takes away the perception of harmony arising from several sounds. Such is the degree of blindness and deafness induced in the human mind by miracles. It is the same with every thing confirmed, which is not seen from some rationality before it is confirmed.

131. From these considerations it may appear, that faith induced by miracles is not faith, but persuasion; for there is nothing rational in it, still less any thing spiritual, it being merely external without any internal principle. It is the same with all that a man does from such persuasive faith, whether he acknowledge God, or worship him at home or at



church, or perform acts of kindness. When a miracle alone leads man to the acknowledgment of God, to worship, and to piety, he acts from the natural man, and not from the spiritual; for a miracle infuses faith by an external, and not by an internal way, therefore from the world, and not from heaven; but the Lord does not enter into man by any other than by an internal way, which is by the Word, and by doctrine and preachings derived from the Word; and as miracles shut up this way, therefore at this day no miracles are wrought.

132. That such is the nature of miracles may plainly appear from those wrought before the Jewish and Israelitish people. Although they saw so many miracles in the land of Egypt, afterwards at the Red Sea, others in the desert, and especially upon Mount Sinai, when the law was promulgated, yet, in the space of a month, when Moses tarried upon that mountain, they made themselves a golden calf, and acknowledged it for Jehovah who brought them out of the land of Egypt (Exod. xxxii. 4, 5, 6). The same also may appear from the miracles wrought afterwards in the land of Canaan, notwithstanding which the people so often departed from the worship that was commanded; and from the miracles which the Lord wrought before them when he was in the world, notwithstanding which they crucified him. The reason why miracles were wrought among the Jews and Israelites was, because they were altogether external men, and were introduced into the land of Canaan merely that they might represent a church and its internal principles by the external things of worship; and a wicked man may be a representative as well as a good man. The external things of worship among them were rituals, all which signified spiritual and celestial things. Even Aaron, although he made the golden calf, and commanded the worship of it (Exod. xxxii. 2—5, 35), could, nevertheless, represent the Lord and his work of salvation. And as they could not, by the internal principles



of worship, be led to represent these things, therefore they were led, yea forced and compelled to it, by miracles. The reason why they could not be brought to such representation by the internal principles of worship was, because they did not acknowledge the Lord, although the whole Word, which was among them, treats of him only; and he who does not acknowledge the Lord cannot receive any internal worship. But, after the Lord manifested himself, and was received and acknowledged in the churches as the eternal God, miracles ceased.

133. The effect of miracles upon the good, however, is different from what it is upon the wicked. The good do not desire miracles, but they believe the miracles which are recorded in the Word; and if they hear any thing of a miracle, they attend no otherwise to it than as a light argument which confirms their faith, for they think from the Word, consequently from the Lord, and not from a miracle. It is otherwise with the wicked: they indeed may be driven and forced into faith, and even into worship and piety, but only for a short time; for their evils being shut in, the concupiscences thereof and the delights thence derived continually act against the external of their worship and piety; and in order that these evils may escape from confinement and break out, they think about the miracle, and at length call it a delusion or an artifice, or an operation of nature, and so return into their evils; and he who returns into his evils after worship, profanes the truths and goods of worship, and the lot of profaners after death is the worst of all. These are they who are meant by the Lord's words in Matt. xii. 43, 44, 45, whose last state is worse than their first. Besides, if miracles were to be wrought before those who do not believe in consequence of the miracles recorded in the Word, they must be continually performed, and constantly presented to their view. From these considerations, the reason may appear why miracles are not performed at this day.

134. II. *That no one is reformed by visions and by con-*



*versing with the dead, because they force.* Visions are of two kinds, divine and diabolical: divine visions are effected by representatives in heaven; and diabolical visions are effected by magic in hell. There are also fantastical visions, which are illusions of an abstracted mind. Divine visions, which, as was said, are produced by representatives in heaven, are such as the prophets had, who, when they were in them, were not in the body, but in the spirit; for visions cannot appear to a man when his body is awake. Therefore, when they appeared to the prophets, it is said also that they were then in the Spirit; as is plain from the following passages: Ezekiel says, "The Spirit took me up, and brought me in a VISION BY THE SPIRIT OF GOD into Chaldea, to them of the captivity; so the VISION that I had seen went up from me" (xi. 1, 24). Again, he says, that the Spirit lifted him up between the earth and the heaven, and brought him in the VISIONS OF GOD to Jerusalem (viii. 3). In like manner he was in a vision of God, or in the Spirit, when he saw four animals, which were cherubim (i. x.); as also when he saw the new temple and the new earth, and an angel measuring them (xl.—xlviii). That he was then in the visions of God, he declares (xl. 2, 26); and that he was in the Spirit (xliii. 5). In a similar state was Zechariah, when he saw a man riding among the myrtle trees (i. 8); when he saw the four horns and a man with a measuring line in his hand (ii. 1, 3); when he saw a candlestick and two olive trees (iv. 1—3); when he saw a flying roll and an ephah (v. 1, 6); when he saw four chariots coming out from between two mountains, and horses (vi. 1, and following verses). In a similar state was Daniel, when he saw four beasts ascending out of the sea (vii. 1, and following verses); and when he saw the battle of the ram and the he-goat (viii. 1, and following verses). That he saw these things in a vision of his spirit is stated in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8; and that the angel Gabriel was seen of him in a vision (ix. 21). John also was in a vision of



the spirit, when he saw the things which he has described in the Revelation; as when he saw the seven candlesticks and the Son of Man in the midst of them (i. 12—16); when he saw a throne in heaven, and one sitting on the throne, and four animals which were cherubim, round about it (iv.); when he saw the book of life taken by the Lamb (v.); when he saw horses coming forth out of the book (vi.); when he saw seven angels with trumpets (viii.); when he saw the bottomless pit opened, and locusts coming forth out of it (ix.); when he saw the dragon and his war with Michael (xii.); when he saw the two beasts, one coming out of the sea, and the other from the earth (xiii.); when he saw the woman sitting upon the scarlet beast (xvii.), and Babylon destroyed (xviii.); when he saw the white horse, and him that sat thereon (xix.); when he saw the new heaven and the new earth, and the holy Jerusalem coming down out of heaven (xxi.); and when he saw the river of the water of life (xxii.). That he saw these things in a vision of the Spirit is declared (i. 10; iv. 2; v. 1; vi. 1; xxi. 10). Such were the visions, which appeared out of heaven, before the sight of their spirit, and not before the sight of their body. Such visions do not exist at this day; for if they did, they would not be understood, because they are effected by representatives, the particulars of which signify internal things of the church, and arcana of heaven. That visions were also to cease when the Lord came into the world, is foretold by Daniel (xi. 24). But *diabolical visions* sometimes have existed, being induced by enthusiastic spirits and visionaries, who from the delirium they were in called themselves the Holy Ghost. But those spirits are now collected by the Lord, and cast into a hell separate from the hells of others. From what has been said, it is evident, that no one can be reformed by any other visions than those which are recorded in the Word. There are *fantastical visions* also, but these are mere illusions of an abstracted mind.



134\*. That neither can any one be reformed by speaking with the dead, is evident from the Lord's words concerning the rich man in hell, and Lazarus in the bosom of Abraham; for the rich man said, "I pray thee, father Abraham, that thou wouldst send Lazarus to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. But he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one *rose* from the dead" (Luke xvi. 27—31). Speaking with the dead would have the same effect as miracles, before-mentioned, viz. that a man would be persuaded and compelled to worship for a short time; but as such compulsion deprives man of rationality, and at the same time shuts in his evils, as was said above, the charm or internal restraint becomes dissolved, and the inclosed evils break out with blasphemy and profanation. This only happens, however, when spirits induce some dogmatic principle of religion, which is never done by any good spirit, still less by any angel of heaven.

135. Nevertheless, to speak with spirits, though rarely with angels of heaven, is allowed, and has been for many ages back; but when it is allowed, the spirits speak with man in his mother tongue, and only a few words. They, however, who speak by permission of the Lord, never say any thing which takes away the freedom of reason; nor do they teach; for the Lord alone teaches man, though mediately through the Word in illumination, which will be spoken of presently. That this is the case, has been made known to me by experience. I have discoursed with spirits and with angels now for several years; nor durst any spirit, neither would any angel, say any thing to me, much less instruct me, about any thing in the Word, or any doctrinal derived from the Word;



but the Lord alone, who was revealed to me, and afterwards continually did and does appear before my eyes as the sun in which he is, even as he appears to the angels, taught me and illuminated me.

136. III. *That no one is reformed by threats and punishments, because they force.* It is known that the external cannot force the internal, but that the internal can force the external. It is also known, that the internal is so averse to force from the external, that it turns itself away; and also that external delights allure the internal to give its consent and its love: it may also be known, that there exists internal constraint and internal liberty. But all these points, although they are known, should, nevertheless, be illustrated; for there are many things which when they are heard are immediately perceived to be as stated, because they are truths, and they are thence affirmed; but if not at the same time confirmed by reasons, they may be invalidated by arguments from fallacies, and at length denied. The things, therefore, which are now mentioned as known, are to be re-assumed and rationally confirmed. *FIRST, That the external cannot force the internal, but that the internal can force the external.* Who can be forced to believe and to love? It is no more possible for any one to be forced to believe, than to be forced to think that a thing is so and so when he does not think it so; and it is no more possible for any one to be forced to love, than to be forced to will that which he does not will; for belief is of the thought, and love is of the will. But the internal may be restrained by the external from speaking ill against the laws of the kingdom, the morals of life, and the sanctities of the church. The internal may be thus forced or restrained by threats and punishments, and also is and ought to be restrained; but such internal is not an internal properly human, but an internal that man has in common with beasts, which also can be forced. The human internal resides above this animal internal; and it is the former which



is here meant, and which cannot be forced. **SECONDLY,** *That the internal is so averse to force from the external, that it turns itself away.* The reason of this is, that the internal wills to be at liberty, and loves liberty; for liberty is of the love or of the life of man, as was shewn above. Therefore when liberty perceives itself to be forced, it withdraws itself as it were within itself, and averts itself, regarding force as its enemy; for the love, which makes the life of man, is exasperated, and causes man to think, that thus he is not his own, consequently, that he does not live to himself. The reason why the internal of man is such, is grounded in the law of the Divine Providence of the Lord, that man should act from liberty according to reason. Hence it is evident, that to force men to divine worship by threats and punishments, is hurtful. But there are some who suffer themselves to be forced to religion, and some who do not. They who suffer themselves to be forced to religion are many of the papists; but it is the case with those in whose worship there is nothing internal, but all is external. They who do not suffer themselves to be forced are many of the English nation; and hence it is that there is an internal in their worship, and what is in the external is from the internal. The interiors of these latter, as to religion, appear in spiritual light like white clouds; but the interiors of the former, as to religion, appear in the light of heaven like dark clouds. Both these appearances are to be seen in the spiritual world, and whoever will may see them when he enters that world after death. Moreover, constrained worship shuts in evils, which then lie concealed like fire in wood under the ashes, which continues to kindle and spread till it breaks out into a flame; whereas worship which is not constrained, but spontaneous, does not shut in evils, which, therefore, are like fires that immediately burn out and are dispersed. From these considerations it is evident, that the internal has such a repugnance to restraint, that it averts itself. The reason why the internal can force



the external, is, because the internal is as a master, and the external as a servant. **THIRDLY**, *That external delights allure the internal to give its consent and also its love.* Delights are of two kinds—those of the understanding and those of the will. The delights of the understanding are also delights of wisdom, and the delights of the will are also delights of love; for wisdom is of the understanding, and love is of the will. Now, since the delights of the body and its senses, which are external delights, act as one with internal delights, which are of the understanding and of the will, it follows, that as the internal refuses constraint from the external insomuch as to turn itself away, so the internal gratefully beholds delight in the external, insomuch as to turn itself to it; thus is produced consent on the part of the understanding, and love on the part of the will. All infants in the spiritual world are introduced into angelic wisdom, and by it into celestial love, by delights and pleasantness from the Lord; first, by beautiful objects in houses and by pleasant things in gardens; then, by representatives of spiritual things, which affect the interiors of their minds with pleasure; and, lastly, by truths of wisdom, and so by goods of love: thus continually by delights in their order; first, by the delights of the love of the understanding and its wisdom, and lastly, by the delights of the love of the will, which becomes their life's love, under which the other things, which have entered by delights, are kept subordinate. This is done, because all of the understanding and will is to be formed by the external before it is formed by the internal; all of the understanding and will being formed first by the things which enter through the senses of the body, especially the sight and hearing; but when the first understanding and the first will are formed, then the internal of thought regards them as the external of its thought, and either conjoins itself with them or separates itself from them; conjoining itself with them if they are delightful, and separating itself from them if they



are not. But it ought to be well understood that the internal of the understanding does not join itself with the internal of the will, but that the internal of the will joins itself with the internal of the understanding, and causes a reciprocal conjunction; which, however, is formed by the internal of the will, and not at all by the internal of the understanding. Hence it is, that man cannot be reformed by faith alone, but by the love of the will which forms faith to itself. *FOURTHLY, That there exists internal constraint and internal liberty.* Internal constraint exists with those whose worship is altogether external, and in no degree internal; for their internal is to think and will that to which their external is forced. Such are they whose worship is directed to men, both living and dead, and thence to idols, and who are in the faith of miracles. In these there is no internal, but what is, at the same time, external. But in those whose worship is internal, there exists internal constraint, of which there are two kinds, one from fear and another from love. Internal constraint from fear exists in those whose worship originates in the fear of infernal torment and its fire; but in this case the internal is not the internal of thought, before treated of, but the external of thought, which is here called internal, because it is of thought. The internal of thought, which was before treated of, cannot be forced or constrained by any fear; but it can be constrained by love and by the fear of losing it. The fear of God in a genuine sense is no other than this. To be constrained by love and by the fear of losing it, is to be constrained by onesself; and it will be afterwards seen, that to force onesself is not against liberty and rationality.

137. From this it may appear, what is constrained worship, and what is unconstrained. Constrained worship is corporeal, inanimate, obscure, and gloomy: corporeal, because it is of the body and not of the mind; inanimate, because there is no life in it; obscure, because there is no understanding in it; and gloomy, because there is no delight of heaven in it.



But unconstrained worship, when it is genuine, is spiritual, living, lucid, and joyful: spiritual, because there is spirit from the Lord in it; living, because there is life from the Lord in it; lucid, because there is wisdom from the Lord in it; and joyful, because there is heaven from the Lord in it.

138. IV. *That no one is reformed in states which are not of rationality and of liberty.* It was shewn above, that nothing is appropriated to man but what he does from liberty according to reason; the cause of which is, that liberty is of the will, and reason is of the understanding; and when man acts from liberty according to reason, then he acts from his will through his understanding, and that which is done in conjunction of both is appropriated. Now since the Lord wills that man should be reformed and regenerated, in order that he may enjoy eternal life or the life of heaven, and no one can be reformed and regenerated unless good be appropriated to his will, that it may be as it were his own, and truth to his understanding, that it likewise may be as it were his own; and since nothing can be appropriated to any one but what is from the liberty of his will according to the reason of his understanding, it follows, that no one is reformed in states which are not of liberty and of rationality. States which are not of liberty and rationality are several; but in general they may be referred to these: *States of fear, of misfortune, mental disorder, bodily sickness, ignorance, and blindness of the understanding*; but of each of these states something shall be distinctly mentioned.

139. The reason why no one is reformed in A STATE OF FEAR, is, because fear takes away free-will and reason, or liberty and rationality; for, while love opens the interiors of the mind, fear closes them, and when they are closed, man thinks little, and only what offers itself to the mind and senses. Such is the effect of all kinds of fear which assail the mind. It was shewn before, that man has an internal of thought, and an external of thought. Fear can never invade



the internal of thought, this being always in freedom because it is in its life's love; but it can invade the external of thought, and when it does this, the internal of thought is closed, in which case man can no longer act from liberty according to his reason, and therefore cannot be reformed. The fear which invades the external of thought and closes the internal is chiefly the fear of the loss of honour or of gain; but fear of civil punishments, and of external ecclesiastical punishments, does not close it, because these laws only prescribe punishments for those who speak and act against the civil institutions of a kingdom and the spiritual ones of the church, and not for those who think against them. The fear of infernal punishment indeed invades the external of thought, but only for some moments, or hours, or days, and afterwards it is restored to liberty by the internal of thought, which is properly of man's spirit and life's love, and is called the thought of the heart. But fear for the loss of honour and gain invades the external of the thought of man, and when it invades, closes the internal of thought above against the influx from heaven, and renders a man's reformation impracticable. The reason is, because the life's love of every man is by birth the love of self and of the world; and the love of self makes one with the love of honour, and the love of the world makes one with the love of gain; therefore when a man is in possession of honour or of gain, he, out of fear for the loss of them, confirms in himself means which are subservient to them, and which are as well of a civil as an ecclesiastical nature, both respecting government. He also who is not yet in possession of honour or gain, if he aspires to them, acts in like manner, but out of fear for the loss of reputation, which is valued for the sake of them. It is said that this fear invades the external of thought, and closes the internal above against influx from heaven; and the latter is said to be closed when it acts entirely as one with the external; for then it is not in itself, but in the



external. Since, however, the loves of self and of the world are infernal loves, and the sources of all evils, of what nature the internal of thought is, in itself, with those in whom these loves reign or are the life's loves, appears evident; namely, that it is full of concupiscences of evils of all kinds. This they do not know, who, from the fear of the loss of dignity and wealth, are in a powerful persuasion concerning the religion in which they are principled, especially a religion which involves the idea that they shall be worshiped as deities, and at the same time as Plutos in hell. These can burn as it were with zeal for the salvation of souls, and this nevertheless from infernal fire. As this fear especially takes away rationality itself and liberty itself, which are of celestial origin, it is evident that it is an obstacle to man's being reformed.

140. The reason why no one is reformed in A STATE OF MISFORTUNE, if he then only thinks of God and implores assistance, is, because it is a state of constraint; and therefore when he comes into a state of liberty, he returns into the former state in which he had thought little if any thing about God. Not so they who had feared God before, while in a state of liberty. By the fear of God is meant a fear to offend him, and to offend him is to sin; and this is not really of fear but of love. Who that loves any one, does not fear to do him harm, and fear it the more in proportion as he loves him? Without this fear, love is lifeless and superficial, appertaining to the thought only, and not to the will. By states of misfortune are meant states of desperation from dangers, as in battles, duels, shipwrecks, falls, fires, imminent or unexpected loss of wealth, also loss of office, and thence of honour, and other similar cases. To think of God, in these only, is not from God but from self; for then the mind is as it were imprisoned in the body, therefore not in liberty, and thence not in rationality either, without which there cannot be reformation.



141. The reason why no one is reformed in A STATE OF MENTAL DISORDER, is, because disease of the mind takes away rationality, and thereby the liberty of acting according to reason; for a disordered mind is not sound, and it is the sound mind which is rational, and not the diseased mind. Such disorders of the mind are melancholy, spurious and false consciences, phantasies of various kinds, grief of mind from misfortunes, anxieties and anguish of mind arising from disease of the body, which are sometimes considered as temptations, but which are not, because genuine temptations have for their object spiritual things, and in these the mind is wise; but the former have for their object natural things, and in these the mind is insane.

142. The reason why no one is reformed in A STATE OF BODILY SICKNESS, is, because reason then is not in a free state, for the state of the mind depends upon that of the body. When the body is sick, the mind also is sick, if from no other cause than its being removed from the world; for a mind removed from the world thinks indeed of God, but not from God, for it is not in the liberty of reason. Man has liberty of reason from this circumstance, that he is in the midst between heaven and the world, and can think from heaven and from the world, also from heaven concerning the world, and from the world concerning heaven. When therefore a man is in sickness, and thinks of death, and of the state of his soul after death, he is not then in the world, but is abstracted in spirit, in which state alone no one can be reformed; but he may be confirmed by this, if he was reformed before he was visited with sickness. It is the same with those who renounce the world and all business in it, and give themselves up solely to thoughts concerning God, heaven, and salvation: but on this subject more elsewhere. Therefore, such persons, if they are not reformed before the sickness, become after it, if they die, such as they were before it: hence it is vain to think a person can repent, or



receive any faith under sickness; for there is nothing of action in such repentance, and nothing of charity in such faith; therefore in both, all is of the mouth, and nothing of the heart.

143. The reason why no one is reformed in A STATE OF IGNORANCE, is, because all reformation is effected by truths, and a life according to them; therefore, they who do not know truths, cannot be reformed; but if they desire truths from the affection thereof, they are reformed in the spiritual world after death.

144. Nor can persons be reformed in A STATE OF BLINDNESS OF THE UNDERSTANDING. They also are ignorant of truths, and consequently of life; for the understanding must teach them, and the will do them; and when the will does what the understanding teaches, it has life according to truths; but when the understanding is blinded, the will also is closed, and does not from liberty according to reason any thing but the evil confirmed in the understanding, which is falsity. Religion also, as well as ignorance, blinds the understanding, when it teaches a blind faith. So does false doctrine; for as truths open the understanding, so falsities close it; they close it above, but open it below, and the understanding, open only below, cannot see truths, but merely confirm whatsoever it wills, especially what is false. The understanding is also blinded by the lusts of evil. So long as the will is in such lusts, it forces the understanding to confirm them; and so far as the lusts of evil are confirmed, the will cannot be in affections of good, and from them see truths, and so be reformed. For example: when a man is in the lust of adultery, his will, which is in the delight of his love, forces his understanding to confirm it, by saying, What is adultery? Is there any harm in it? Is there not the same harm in the connection between husband and wife? Cannot children equally be born from adultery? Cannot a woman admit several without any harm? What has any spiritual consideration to do in this case? Thus does the



understanding, which is then the harlot of the will, think, and so stupid is it made by its whoredom with the will, that it cannot see that conjugal love is spiritual celestial love itself, which is an image of the love of the Lord and of the church, from which also it is derived, and thus that in itself it is holy, being essential chastity, purity, and innocence; that it makes men loves in form, for married pairs can love each other mutually from their inmost souls, and so form themselves into loves; and that adultery destroys this form, and with it the image of the Lord; and, what is horrible, that the adulterer mixes his life with the life of the husband in his wife, for the life of man is in the seed. As this is profane, therefore hell is called adultery, and on the contrary heaven is called marriage: the love of adultery also communicates with the lowest hell, but love truly conjugal with the inmost heaven; and the members of generation of both sexes also correspond to societies of the inmost heaven. These particulars are adduced, that it may be known how much the understanding is blinded when the will is in the lust of evil; and that in a state of blindness of the understanding no one can be reformed.

145. V. *That it is not contrary to rationality and liberty for a man to force himself.* It was shewn before, that man has an internal of thought, and an external of thought; that they are distinct as prior and posterior, or as superior and inferior; and that, as they are so distinct, they can act separately, and can act in conjunction. They act separately, when a man speaks and acts from the external of his thought otherwise than he interiorly thinks and wills; and they act in conjunction, when he speaks and does what he interiorly thinks and wills. The latter case is common with the sincere, but the former with the insincere. Now since the internal and the external of the mind are so distinct, the internal can also combat with the external, and by that compel it to consent. Combat takes place when man thinks evils to be sins, and



therefore wills to desist from them; for when he desists, the door is opened, upon which the concupiscences of evil which besieged the internal of thought are cast out by the Lord, and in their place are implanted affections of good, and this in the internal of thought. But as the delights of the concupiscences of evil, which besiege the external of thought, cannot be cast out at the same time, therefore a combat takes place between the internal and the external of thought; the internal desiring to cast out those delights, because they are delights of evil, and do not accord with the affections of good, which the internal is now in, and instead of the delights of evil to introduce delights of good, which do accord. The delights of good are what are called goods of charity. From this contrariety arises a combat, which, if it becomes grievous, is called temptation. Now since man is man by virtue of the internal of his thought, this being the spirit of man itself, it is evident that man forces himself, when he forces the external of his thought to consent to or to receive the delights of his affections, which are goods of charity. That this is not contrary to rationality and liberty, however, but conformable to them, is evident; for rationality causes the combat, and liberty executes it. Liberty itself also, with rationality, resides in the internal man, and from the internal in the external. When, therefore, the internal conquers, which is the case when it has reduced the external to consent and obedience, then liberty itself and rationality itself are given to man by the Lord; for then is man delivered by the Lord from infernal liberty, which in itself is slavery, and placed in celestial liberty, which in itself is real liberty, and he is privileged to associate with angels. That they are slaves who are in sins, and that the Lord makes those free who receive truth from him through the Word, he himself teaches in John viii. 31—36.

146. Let us take an example by way of illustration: suppose a man, who has perceived delight in frauds and clan-



destine thefts, to see and acknowledge that they are sins, and therefore will to desist from them; when he desists, then arises a combat of the internal man with the external. The internal man is in the affection of sincerity, but the external as yet in the delight of defrauding; which delight, because it is altogether opposite to the delight of sincerity, does not recede, unless it be compelled, nor can it be compelled without a combat; and then when he overcomes, the external man comes into the delight of the love of sincerity, which is charity; afterwards successively the delight of defrauding becomes undelightful to him. It is similar with other sins, as with adultery and fornication, revenge and hatred, blasphemy and lying. But the most difficult combat of all is that with the love of dominion from the love of self; he who subdues this, easily subdues other evil loves, because it is the head of them.

147. It shall be also briefly shewn, in what manner the Lord casts out the concupiscences of evil which besiege the internal man from his birth, and plants affections of good in lieu of them, when man as from himself removes evils as sins. It was shewn above, that man has a natural mind, a spiritual mind, and a celestial mind; that he is in the natural mind only so long as he is in the concupiscences of evil and their delights, and that so long the spiritual mind is shut; but as soon as man, after self-examination, acknowledges evils as sins against God because they are contrary to the divine laws, and therefore wills to desist from them, then the Lord opens the spiritual mind, and enters into the natural by the affections of truth and good; also enters into the rational, and from it disposes in order the things which are below contrary to order, in the natural. It is this which appears to man as a combat, and in those who have indulged much in the delights of evil, as temptation; for it gives pain to the mind when the order of its thoughts is inverted. Now as the combat is against the things which are in man himself,



and which he feels as his own, and no one can fight against himself except from what is interior in himself, and except from liberty there, it follows that the internal man then fights against the external, also that he does it from liberty, and that he forces the external to obedience; this, therefore, is to force himself. It is evident that this is not contrary to liberty and rationality, but according to them.

148. Moreover, every man wills to be free, and not to remove liberty but slavery from himself. Every boy, who is under a master, wills to be his own master, and so to be free. It is the same with every man-servant under his master, and every maid-servant under her mistress. Every virgin also wills to depart out of her father's house and marry, that she may act freely in her own house; and every youth who wills to work, or traffic, or exercise some office, while he is in servitude under others, wills to be emancipated, that he may be his own master. All they who serve of their own accord for the sake of liberty, force themselves; and in forcing themselves they act from liberty according to reason, but from interior liberty, from which exterior liberty is regarded as a servant. These considerations are adduced, in order to confirm the position, that for a man to force himself is not contrary to rationality and liberty.

149. One reason why man does not in like manner desire to come out of spiritual servitude into spiritual liberty, is, that he does not know what spiritual servitude is, and what spiritual liberty. He has not the truths which teach it, and without truths spiritual servitude is believed to be liberty, and spiritual liberty to be servitude. Another reason is, because the religion of the Christian world has closed the understanding, and the doctrine of faith alone has sealed it; for they have both placed about themselves, like an iron wall, this tenet, that theological things are transcendent, therefore are not to be approached from any rationality, and that they are for the blind and not for those who see. By



this the truths have been hid which would teach what spiritual liberty is. A third reason is, because few examine themselves, and see their sins; and he who does not see them, and desist from them, is in the liberty of them, which is infernal liberty,—in itself servitude; and from this, to see celestial liberty, which is liberty itself, is like seeing light in darkness, and seeing under a black cloud that which is above it from the sun. Hence it is, that it is not known what celestial liberty is, and that the difference between this and infernal liberty is like the difference between what is alive and what is dead.

150. VI. *That the external man is to be reformed by the internal, and not contrariwise.* By the internal and the external man is meant the same as by the internal and the external of thought, which have often been treated of before. The reason why the external is reformed by the internal, is, because the internal flows into the external, and not *vice versa*. That there is a spiritual influx into natural, and not the contrary, is known in the learned world; and that the internal man is first to be purified and renewed, and thereby the external, is known in the church. The reason why it is known, is, because the Lord and reason declare it: the Lord teaches it in these words: “Wo unto you, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess: thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also” (Matt. xxiii. 25, 26). That reason declares it, is shewn abundantly in the treatise on *The Divine Love and the Divine Wisdom*: for what the Lord teaches, he also enables man to perceive by reason, and this in two ways, one of which is, that he sees in himself that a thing is so and so, as soon as he hears it; and the other, that he understands it by reasons. To see in himself is in his internal man, and to understand by reasons is in his external man. Who, when he hears it declared, does not see in himself that the internal



man is first to be purified, and by that the external? But he who does not receive a general idea of this by influx from heaven, may be led into a mistake when he consults the external of his thought; for from this alone no one sees otherwise than that external works, which are of charity and piety, are saving without internal principles. It is the same in other things; as that sight and hearing flow into thought, and smell and taste into perception, and thus that what is external flows into what is internal; when, nevertheless, it is quite the contrary. That things seen and heard appear to flow into the thought is a fallacy; for the understanding sees in the eye and hears in the ear, and not contrariwise. So it is in other cases.

151. But here it may be expedient to observe briefly in what manner the internal man is reformed, and by that the external. The internal man is not reformed by knowing, understanding, and being wise, alone; nor, consequently, by thinking alone; but by willing that which knowledge, intelligence, and wisdom teach. When man knows, understands, and has wisdom to see, that there are a heaven and a hell, and that all evil is from hell, and all good from heaven; if then he wills not evil because it is from hell, but wills good because it is from heaven, he is in the first step of reformation, and in the entrance out of hell into heaven. When he advances further, and wills to desist from evils, he is in the second step of reformation, and is then out of hell, but not yet in heaven, which he sees above him. There must be this internal, in order that man may be reformed; but unless the external, as well as the internal, be reformed, the man is not reformed. The external is reformed by the internal, when the former desists from the evils which the latter does not will because they are infernal, and more so when he therefore shuns them and fights against them. Thus, the internal is to will, and the external is to do; for unless a person does that which he wills, there is within a principle which wills it



not, and at length he comes not to will it. From these few considerations it may be seen, how the external man is reformed by the internal. This also is what is meant by the Lord's words to Peter: "Jesus said, If I wash thee not, thou hast no part with me. Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit" (John xiii. 8, 9, 10). By washing is here meant spiritual washing, which is purification from evils: by washing the head and hands is meant to purify the internal man, and by washing the feet is meant to purify the external. That when the internal man is purified, the external is to be purified, is meant by these words: "He that is washed, needeth not save to wash his feet." That all purification from evils is from the Lord, is meant by these words: "If I wash thee not, thou hast no part with me." That washing among the Jews represented purification from evils; that this is signified by washing in the Word; and that by washing the feet is signified the purification of the natural or external man, is abundantly shewn in the *Arcana Cœlestia*.

152. Since man has an internal and an external, and both are to be reformed in order that the man may be reformed; and since no one can be reformed except he examine himself see, and acknowledge his evils, and afterwards desist from them, it follows, that not only is the external to be explored, but also the internal. If the external only is explored, man does not see any thing but what he has or has not actually committed; as, that he has not committed murder, nor adultery, nor theft, nor borne false witness, &c. Thus he explores the evils of his body, and not the evils of his spirit; and yet the latter are to be explored in order that any one may be reformed; for man lives a spirit after death, and all the evils which are in him remain; and the spirit is no otherwise explored than by man's attending to his thoughts, especially to his intentions, for these are thoughts from the will. In the



will, evils are in their origin and in their root, that is, in their concupiscences and in their delights; and unless they are seen and acknowledged, man is still in evils, although he may not have externally committed them. That to think from intention, is to will and to do, is evident from these words of the Lord: "Whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart" (Matt. v. 28). Such is the search of the internal man, by which the external man is essentially explored.

153. I have often wondered, that although the whole Christian world is informed that evils are to be shunned as sins, that otherwise they are not remitted, and that if not remitted, there is no salvation, yet nevertheless scarce one in a thousand knows it. This was inquired into in the spiritual world, and it was found to be so; for every one in the Christian world is informed of it from the prayers read before those who receive the holy supper, it being plainly declared therein; and yet when they are asked whether they know this, they answer that they do not, and did not know it; the reason of which is, that they did not think about it, and most of them only thought of faith, and of salvation by it alone. I have also wondered, that faith alone so shuts the eyes, that they who have confirmed themselves in it, when they read the Word, see nothing of what is there said concerning love, charity, and works. It is as though they had smeared over all things in the Word with faith, as he who smears over a writing with paint, by which nothing which is underneath appears; or if any thing appears, it is absorbed by faith, and said to be faith.

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THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN SHOULD BE LED AND TAUGHT FROM THE LORD OUT OF HEAVEN BY THE WORD, AND BY DOCTRINE AND PREACHING FROM THE WORD, AND THIS IN ALL APPEARANCE AS FROM HIMSELF.

154. **I**N appearance man is led and taught from himself, but in truth he is led and taught from the Lord only. They who confirm in themselves the appearance, and not at the same time the truth, are not able to remove from themselves evils as sins ; but they who confirm in themselves the appearance, and at the same time the truth, are able ; for evils as sins are removed in appearance by man, and in truth by the Lord. The latter persons can be reformed, but the former cannot. They who confirm in themselves appearance, and not at the same time truth, are all interior idolators ; for they are worshipers of self and the world. If they have no religion, they become worshipers of nature, and thus Atheists ; but if they have any religion, they become worshipers of men, and at the same time of images ; and these are they who are meant in the first commandment of the decalogue, who worship other gods. But they who confirm in themselves appearance, and at the same time truth, become worshipers of the Lord ; for the Lord elevates them from their proprium (or own proper life), which is principled in appearance, and leads them into light, in which is the truth, and which is the truth, and gives them to perceive interiorly, that they are not led and taught of themselves, but of the Lord. The rational faculty of both these descriptions of persons may appear to many as similar, but it is dissimilar ; the rational faculty of those who are principled in appearance, and at the same time in the truth, is a spiritual rational ; but the rational faculty of those who are principled in appearance, and not



at the same time in the truth, is a natural rational. The latter rational faculty may be compared to a garden as it is in the light of winter; while the spiritual rational faculty may be compared to a garden as it is in the light of spring. But on this subject more will be stated, in the following order. I. That man is led and taught of the Lord alone. II. That man is led and taught of the Lord alone by the angelic heaven and from it. III. That man is led of the Lord by influx, and taught by illumination. IV. That man is taught of the Lord by the Word, and by doctrine and preaching from the Word, thus immediately by him alone. V. That man is led and taught of the Lord in externals, to all appearance as of himself.

155. I. *That man is led and taught of the Lord alone.* This flows, as an universal consequence, from all that was shewn in the treatise concerning *The Divine Love and the Divine Wisdom*; as well from what is there demonstrated concerning the divine love of the Lord and his divine wisdom, in part the first; as from what is said concerning the sun of the spiritual world, and the sun of the natural world, in part the second; and also concerning degrees, in part the third; concerning the creation of the universe, in part the fourth; and concerning the creation of man, in part the fifth.

156. The reason why man is led and taught of the Lord alone, is, because he lives from the Lord alone; for the will of his life is led, and the understanding of his life is taught. This, however, is contrary to appearance; for it appears to man as if he lived from himself, and yet the truth is, that he lives from the Lord, and not from himself. Now, since there cannot be given to man, so long as he is in the world, a sensible perception that he lives from the Lord only, because the appearance that he lives from himself is not taken away from him (for without it man is not man), therefore this must be evinced by reasons, which are afterwards to be confirmed by experience, and lastly by the Word.



157. That man lives from the Lord alone, and not from himself, may be evinced by these reasons : that there is one only essence, one only substance, and one only form, from which are all the essences, substances, and forms, that are created ; that the one only essence, substance, and form, is the divine love and the divine wisdom, from which are all things that have relation to love and wisdom in man ; that moreover it is good itself and truth itself, to which all things have relation ; and that these are life, from which are the life of all things and all things of life : also, that the self-subsisting and sole-subsisting principle is omnipresent, omniscient, and omnipotent ; and that this self-subsisting and sole-subsisting principle is the Lord from eternity, or Jehovah. *FIRST, That there is one only essence, one only substance, and one only form, from which are all the essences, substances, and forms that are created.* It was shewn in the treatise on *The Divine Love and the Divine Wisdom*, n. 44, 45, 46, and in part the second of the same work, that the sun of the angelic heaven, which is from the Lord, and in which is the Lord, is that sole or only substance and form, from which all things are created ; and that nothing does exist, or can exist, which is not from it. That all things are from it by derivations, according to degrees, is shewn there in part the third. Who does not perceive and acknowledge from reason, that there is one sole Essence, from which is all essence, or one sole *Esse* from which is all *esse* ? What can exist without an *Esse*, and what is that *Esse* from which is all *esse*, but *Esse* itself, and that which is *Esse* itself, is also the sole *Esse*, and in itself *Esse*. This being the case, and every one perceiving and acknowledging this from reason, or at least being capable of perceiving and acknowledging it, what else then follows but that this *Esse*, which is the Divine itself, which is Jehovah, is all in all things which are and exist ? It is the same thing if it be said, that there is one sole substance, from which are all things ; and since a substance without a form is nothing, it



follows also, that there is one sole form, from which are all things. That the sun of the angelic heaven is that sole substance and form; and how that essence, substance, and form, is varied in things created, is demonstrated in the above-mentioned treatise. **SECONDLY,** *That the one only essence, substance, and form, is the divine love and the divine wisdom; from which are all things that have relation to love and wisdom in man,* is also fully shewn in the treatise on *The Divine Love and the Divine Wisdom*. Whatsoever things in man appear to live, have relation to the will and the understanding in him; and that these two principles constitute his life, every one from reason perceives and acknowledges. Why else is it so constantly said, I will this or I understand this, or I love this or I think this? And since man wills what he loves, and thinks what he understands, therefore all things of the will have relation to love, and all things of the understanding to wisdom: and as these two principles cannot exist in any one from himself, but from him who is love itself and wisdom itself, it follows that it is from the Lord from eternity or Jehovah. If this were not the origin of those principles, man would be love itself and wisdom itself, therefore God from eternity, at which human reason itself is struck with horror. Can any thing exist but from what is prior to itself, and can this prior exist but from what is still prior to it, and thus finally from the first, which is in itself? **THIRDLY:** *That in like manner, it is good itself and truth itself, to which all things have relation.* It is received and acknowledged by every one who has reason, that God is good itself and truth itself, and that every thing good and true is from him; therefore, also, that what is good and true cannot come from any other source than from good and truth itself. These things are acknowledged by every rational man as soon as they are heard. When it is next said, that every thing of the will and understanding, or every thing of love and wisdom, or every thing of affection and thought



with the man who is led of the Lord, has relation to good and truth, it follows, that all which such man wills and understands, or which he loves and is wise in, or by which he is affected and which he thinks, is from the Lord. Hence it is, that every one in the church knows that every thing good and every thing true from man, is in itself not good and true, but only that which is from the Lord. As this is a truth, it follows, that all that which such a man wills and thinks is from the Lord. That neither can a wicked man will and think from any other origin, will be seen in what follows. *FOURTHLY, That those principles are life, from which are the life of all things and all things of life,* is abundantly shewn in the treatise on *The Divine Love and the Divine Wisdom*. Human reason also, at the first hearing, receives and acknowledges, that all the life of man is of his will and understanding; for if the will and understanding be taken away, he does not live; or, what is the same, that all the life of man is of his love and his thought, for if love and thought be taken away, he does not live. Now because every thing of the will and understanding, or every thing of love and thought in man is from the Lord, as was said above, it follows, that every thing of life is from him. *FIFTHLY, That the self-subsisting and sole-subsisting principle is omnipresent, omniscient, and omnipotent.* This also every Christian acknowledges from his doctrine, and every Gentile from his religion; hence also, every one, in whatever place he is, thinks that God is where he is, and that he should pray to God as present; and since every one so thinks, and so prays, it follows, that he cannot think otherwise than that God is everywhere, therefore omnipresent: in like manner, that he is omniscient and omnipotent; therefore every one praying to God implores from his heart, that he would lead him, because he is able to do so. Thus every one then acknowledges the divine omnipresence, omniscience, and omnipotence; he acknowledges, because he then turns his face to



the Lord, from whom that truth then flows. **SIXTHLY,** *That this self-subsisting and sole-subsisting principle is the Lord from eternity, or Jehovah.* In *The Doctrine of the New Jerusalem concerning the Lord*, it is shewn, that God is one in essence and in person, and that that God is the Lord; that the divine itself, which is called Jehovah the Father, is the Lord from eternity; that the divine human is the Son conceived from his divine from eternity, and born in the world; and that the divine proceeding is the Holy Spirit. It is said to be self-subsisting and sole-subsisting, because it was stated before, that the Lord from eternity, or Jehovah, is life itself, being love itself and wisdom itself, or good itself and truth itself, from which are all things. That the Lord created all things out of himself, and not out of nothing, may be seen in the treatise on *The Divine Love and the Divine Wisdom*, n. 282, 283, 284, n. 349—357. By the above considerations, this truth, that man is led and taught of the Lord alone, is confirmed by reasons.

158. This same truth is confirmed, not only by reasons, but also by living perceptions among the angels, especially the angels of the third heaven. These perceive the influx of divine love and divine wisdom from the Lord; and because they perceive it, and from their wisdom know that these principles are life, therefore they say that they live from the Lord, and not from themselves; and they not only say this, but also love and desire that it may be so. Yet they are still in all appearance as if they lived from themselves, in a stronger appearance, indeed, than other angels; for as was shewn above, n. 42—45, *in proportion as any one is more nearly conjoined to the Lord, he appears to himself more distinctly as his own, and perceives more evidently that he is the Lord's.* It has been granted me also to be in a similar perception and appearance now for many years; from which I am fully convinced, that I neither will nor think any thing from myself, but that it appears as from myself; and it is also given me



to desire and love this. The same may be confirmed by many other considerations from the spiritual world, but these two may be sufficient at present.

159. That the Lord alone is life, is evident from these passages in the Word : " I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live" (John xi. 25). " I am the way, the truth, and the life" (John xiv. 6). " God was the Word. In him was life ; and the life was the light of men" (John i. 1, 4). The Word there is the Lord. " As the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). That man is led and taught of the Lord only, is evident from these passages : " Without me ye can do nothing" (John xv. 5). " A man can receive nothing, except it be given him from heaven" (John iii. 27). " Man cannot make one hair white or black" (Matt. v. 36) ; by a hair in the Word is signified the least of all things.

160. That the life of the wicked is also from the same origin, will be demonstrated hereafter in its proper article. It will here only be illustrated by comparison. From the sun of the world flow both heat and light, and flow alike into trees which bear evil fruit and into those which bear good fruit, and they vegetate and grow alike. The forms into which the heat flows, cause the difference : it is not the heat itself. It is similar with light, which is variegated in colours according to the forms into which it flows. There are beautiful and lively colours, and there are ugly and dull colours, yet still the light is the same. It is similar with the influx of spiritual heat, which in itself is love ; and of spiritual light, which in itself is wisdom, from the sun of the spiritual world. The forms into which they flow, cause the difference, but not that heat which is love and that light which is wisdom in themselves. The forms into which they flow are human minds. From these considerations then it is evident, that man is led and taught of the Lord alone.



161. But what the life of animals is, was shewn above, namely, that it is a life of affection merely natural, with its concomitant science; and that it is a mediate life corresponding to the life of those which are in the spiritual world.

162. II. *That man is led and taught of the Lord alone, by the angelic heaven, and from it.* It is said that man is led of the Lord by the angelic heaven, and from it; but that it is by the angelic heaven, is according to appearance, whereas, that it is from it, is according to the truth. The reason why there is an appearance that it is by the angelic heaven, is, because the Lord appears above that heaven as the sun; and the reason why it is a truth that it is from that heaven, is, because the Lord in that heaven is as the soul in a man: for the Lord is omnipresent, and is not in space, as was shewn before; therefore distance is an appearance according to conjunction with him, conjunction being according to the reception of love and wisdom from him; and since no one can be conjoined to the Lord as he is in himself, therefore he appears to the angels at a distance as a sun: nevertheless he is in the universal angelic heaven like the soul in a man, and in like manner in every society of heaven, and in like manner in every angel there; for the soul of a man is not only the soul of the whole, but also of each part of him. Since, however, it is from appearance that the Lord rules the universal heaven, and by it the world from the sun which is from him, and in which he is, concerning which sun see the treatise on *The Divine Love and the Divine Wisdom*, part the second; and since it is allowable for any man to speak from appearance, nor can he indeed do otherwise, therefore also it is allowable for any one, who is not principled in wisdom itself, to think, that the Lord rules all and every thing from his sun, and also that he rules the world by the angelic heaven. From such appearance also the angels of the inferior heavens think; but the angels of the superior heavens, although they speak from appearance, think from the truth, which is that



the Lord rules the universe from the angelic heaven, which is from himself. That the simple and the wise speak alike, but do not think alike, may be illustrated from the sun of the world. Of this sun all men speak from appearance, as that it rises and sets; but the wise, although they speak in like manner, still think that it stands immoveable, which also is the truth, while the contrary is an appearance. The same may also be illustrated from appearances in the spiritual world: for in that world there appear spaces and distances as in the natural world, but still they are appearances according to the dissimilitude of affections and of thoughts thence derived. It is the same with the appearance of the Lord in his sun.

163. But how the Lord leads and teaches every man from the angelic heaven must be briefly explained. In the treatise on *The Divine Love and the Divine Wisdom*, and above, in this treatise on *The Divine Providence*; also in the work on *Heaven and Hell*, published in London in the year 1758, from things seen and heard, it is made known, that the universal angelic heaven appears before the Lord as one man, and in like manner each society in heaven, and that thence it is, that each particular angel and spirit is in a perfect human form. Moreover, in the above-named treatises it is shewn, that heaven is not heaven from the *proprium* (or own proper life) of the angels, but from the reception of divine love and divine wisdom from the Lord by the angels. Hence it may appear, that the Lord rules the universal angelic heaven as one man; that that heaven, because it is a man, is the very image and likeness of the Lord; that the Lord himself rules that heaven, as the soul rules its body; and, because the universal human race is ruled by the Lord, that it is not ruled by heaven, but from heaven by the Lord, consequently from himself, because, as was said, he himself is heaven.

164. But as this is an arcanum of angelic wisdom, it can only be comprehended by the man whose spiritual mind is



opened, such a man, by virtue of conjunction with the Lord, being an angel; and by such a one, from what has been premised, the following particulars may be comprehended: 1. That all, men as well as angels, are in the Lord, and the Lord in them, according to conjunction with him, or, what is the same, according to their reception of love and wisdom from him. 2. That every one of these has his place appointed in the Lord, therefore in heaven, according to the quality of his conjunction with or reception of him. 3. That every one in his place has his state distinct from the state of others; and that from the common body he derives his task according to his situation, his function, and his necessity, just in the same manner as does any particular part in the human body. 4. That every man is initiated into his place by the Lord according to his life. 5. That every man from infancy is introduced into that Divine Man, whose soul and life is the Lord, and that he is led and taught from his divine love according to his divine wisdom, in him and not out of him; but because liberty is not taken away from man, that he cannot otherwise be led and taught than according to reception as if from himself. 6. That they who receive are conducted to their places, through infinite windings and meanderings, as it were, nearly in the same manner as the chyle is conveyed through the mesentery and lacteal vessels into its receptacle, and thence through the thoracic duct into the blood, and so into its proper place. 7. That they who do not receive, are separated from those who are within the Divine Man, as the excrement and urine are secreted and separated by man. These are arcana of angelic wisdom, which may in some measure be comprehended by man; but there are many which cannot.

165. III. *That man is led of the Lord by influx, and taught by illumination.* The reason why man is led of the Lord by influx, is, because to be led and also to flow-in are predicated of love and of the will; and the reason why he is taught



of the Lord by illumination, is, because to be taught and to be illuminated are properly predicated of wisdom and of the understanding. It is well known that every man from his own love is led of himself, and according to it by others, and not by the understanding. He is led by the understanding and according to it, only when the love or the will makes the understanding: and when this is the case, it may also be said of the understanding, that it is led; but yet the understanding is not then led, but the will from which it is derived. It is called influx, because it is customary to say, that the soul flows into the body, that influx is spiritual and not physical, and the soul or life of man is his love or will, as was shewn before; also, because influx is comparatively like the influx of the blood into the heart, and from the heart into the lungs. That there is a correspondence of the heart with the will, and of the lungs with the understanding, and that the conjunction of the will with the understanding is like the influx of the blood out of the heart into the lungs, is shewn in the treatise on *The Divine Love and the Divine Wisdom*, n. 371—432.

166. But the reason why man is taught by illumination, is, because to be taught and also to be illuminated are predicated of the understanding; for the understanding, which is the internal sight of man, is no otherwise illuminated by spiritual light than as the eye or external sight of man is by natural light. In like manner also both are taught; but the internal sight, which is of the understanding, by spiritual objects, and the external sight, which is of the eye, by natural objects. There are spiritual light and natural light, both alike as to external appearance, but unlike as to internal: for natural light is from the sun of the natural world, and thence in itself void of life; but spiritual light is from the sun of the spiritual world, and thence in itself is living; it is this which illuminates the human understanding, and not natural light. Natural and rational illumination is not from



the latter light, but from the former. It is called natural and rational illumination, because it is spiritual-natural ; for there are three degrees of light in the spiritual world,—celestial light, spiritual light, and spiritual-natural light. Celestial light is a ruddy flaming light, and is with those who are in the third heaven ; spiritual light is a white shining light, and is with those who are in the middle heaven ; and spiritual-natural light is such as is the light of day in our world, and is with those who are in the last or lowest heaven, as well as with those who are in the world of spirits, which is midway between heaven and hell ; but this light, in the latter world, is with the good like the light of summer, and with the wicked like the light of winter upon earth. It is to be observed, however, that all the light of the spiritual world has nothing in common with the light of the natural world ; they being as different as life and death. From these considerations it is evident, that natural light, such as we have before our eyes, does not illuminate the understanding, but spiritual light. Man is ignorant of this, because heretofore he knew nothing of spiritual light. That spiritual light is in its origin divine wisdom, or divine truth, is shewn in the work on *Heaven and Hell*, n. 126—140.

167. As the light of heaven has now been spoken of, it may be expedient to say something also of the light of hell. This is also of three degrees : the light in the lowest hell being like the light of burning coals ; the light in the middle hell like that from the flame of a wood fire ; and the light in the highest hell like the light of candles, and to some like the light of the moon by night. Nor are these lights natural, but they are spiritual ; for all natural light is dead, and extinguishes the understanding. They who are in hell have the faculty of understanding, which is called rationality, as was shewn before, and rationality itself is from spiritual light, and not in the least from natural light ; but the spiritual light which they have from rationality is turned into infernal



light, as the light of day into the darkness of night. Yet all who are in the spiritual world, as well they who are in the heavens as they who are in the hells, see in their own light as clearly as man does in his by day ; the reason of which is, that the eye of every one is formed for the reception of the light in which he is ; consequently, the eyes of the angels of heaven for the reception of the light in which they are, and the eyes of the spirits of hell for the reception of their light. With the latter it is comparatively as with owls and bats, which see objects as clearly in the night as other birds see them in the day ; for their eyes are formed for the reception of their own light. But the difference between these kinds of light appears clearly to those who look out of one light into another : as when an angel of heaven looks into hell, he sees nothing there but mere darkness ; and when a spirit of hell looks into heaven, he sees nothing there but darkness ; the reason of which is, that celestial wisdom is as darkness to those who are in hell, and, on the other hand, infernal insanity is as darkness to those who are in heaven. Hence it may appear, that such as a man's understanding is, such is his light ; and that every one comes into his own light after death, for he does not see in any other : and in the spiritual world, where all are spiritual even as to their bodies, the eyes of all are formed to see from their own light ; the life's love of every one making to itself an understanding, and so also a light ; for love is as the fire of life, from which is the light of life.

168. As few know any thing of the illumination, in which exists the understanding of the man who is taught of the Lord, therefore something must be said concerning it. There is interior and exterior illumination from the Lord, and there is also interior and exterior illumination from man. Interior illumination from the Lord is that by which a man at first hearing perceives whether what is said be true or not true ; and exterior illumination is derived thence in the thought. Interior illumination from man is from confirmation



alone; and exterior illumination from man is from science alone. But to speak of each more particularly: *A rational man by interior illumination from the Lord* immediately perceives, on hearing them, whether things are true or not true; as for example, that love is the life of faith, or that faith lives from love. A man from interior illumination also perceives this, that whatsoever a man loves he wills, and what he wills he does, consequently, that to love is to do: he also perceives this, that whatsoever a man believes from love, he likewise wills and does, consequently, that to have faith is also to do; and likewise, that an impious man cannot have the love of God, nor therefore the faith of God. A rational man also, from interior illumination, immediately perceives the following truths, when he hears them: viz. That God is one; that he is omnipresent; that every good is from him: also, that all things have relation to good and truth; and that every thing good is from Good itself, and every thing true from Truth itself. These, and other similar truths, man perceives interiorly in himself when he hears them; the reason of which is, that he has rationality, and this is in the light of heaven, which illuminates. *Exterior illumination* is that of the thought derived from interior illumination, and the thought is in this illumination in proportion as it remains in the perception which it has from interior illumination, and at the same time possesses knowledges of things true and good, for from these it supplies itself with reasons for confirmation. The thought, by virtue of this exterior illumination, sees a thing on both sides,—on one side seeing the reasons which confirm it, and on the other side the appearances which invalidate it: the latter it dispels, and the former it collects. But *interior illumination from man* is totally different: a man, by virtue of this illumination, sees a thing on one side, and not on the other; and when he has confirmed it, he sees it in a light similar in appearance to the light treated of above, but it is the light of winter. For example: a judge, who, in



consequence of bribes and for the sake of interest, judges unjustly, after he has confirmed his judgment by the laws and by reasons, does not see any thing but justice in his judgment. Some see injustice; but, because they do not desire to see it, darken and blind themselves, and so do not see it. It is the same with a judge who passes judgment under the influence of friendship, from the desire of conciliating favour, and from the influence of connections. With persons of such a character, the same thing happens in respect to whatever they receive from the mouth of a man of authority, or from a man of reputation or fame, or in respect to whatever they have hatched out of their own self-derived intelligence. They are blind reasoners; for their sight is grounded in false principles, which they confirm and; falsity closes up the sight, and truth opens it. Such persons do not see any thing true from the light of truth, nor any thing just from the love of justice, but from the light of confirmation, which is infatuating light. They appear, in the spiritual world, like faces without a head, or like faces similar to human faces, behind which there are heads of wood; and they are called rational beasts, because they have rationality in their power. *Exterior illumination from man*, however, has place with those who think and speak from science alone impressed upon the memory; and these of themselves are but little able to confirm any thing.

169. Such are the different kinds of illumination, and thence of perception and thought. There is an actual illumination from spiritual light, although the illumination itself from that light does not appear to any one in the natural world, because natural light has nothing in common with spiritual light: but such illumination has sometimes appeared to me in the spiritual world, being seen among those who were in illumination from the Lord, as something luminous about the head, and ruddy, similar to the colour of the human face. With those who were in illumination from



themselves, there was such a luminous appearance, not about the head, but about the mouth and above the chin.

170. Besides these illuminations there is also another, by which is revealed to man in what faith and in what intelligence and wisdom he is, which revelation is such that he himself perceives it in himself. He is admitted into a society where there is genuine faith, and where there are true intelligence and wisdom, and there the interior of his rationality is opened, from which he sees and even acknowledges of what kind are his faith, and his intelligence and wisdom. I have seen some returning thence, and have heard them confess that they had had no faith, although in the world they thought they had much, and in an eminent degree above others; and in like manner they confessed respecting their intelligence and wisdom. They were some of those who were principled in faith alone, and in no charity, and who were in self-derived intelligence.

171. IV. *That man is taught of the Lord by the Word, and by doctrine and preachings from the Word, and thus immediately from him alone.* It was said and shewn above, that man is led and taught of the Lord alone, and that from heaven, and not by heaven, or by any angel there; and since he is led of the Lord alone, it follows, that he is led immediately, not mediately; but how this is done, is now to be explained.

172. In *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, it is shewn, that the Lord is the Word, and that all doctrine of the church is to be drawn from the Word. Now, because the Lord is the Word, it follows, that the man who is taught from the Word, is taught of the Lord alone. But as this is difficult to be comprehended, it may be expedient to illustrate it in this order: 1. That the Lord is the Word, because the Word is from him and concerning him. 2. And because it is the divine truth of the divine good. 3. That thus to be taught from the Word, is to be taught from him. 4. And that this being effected mediately



by preaching does not take away the immediate teaching. **FIRST, That the Lord is the Word, because it is from him and concerning him.** That the Word is from the Lord, is denied by no one in the church; but that the Word is concerning the Lord alone, this indeed is not denied, but neither is it known; it is shewn however in the *Doctrine of the New Jerusalem concerning the Lord*, n. 1—7, and n. 37—44; and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 62—69, n. 80—90, n. 98, 99, 100. Now as the Word is from the Lord alone, and concerning the Lord alone, it follows, that when man is taught from the Word, he is taught from the Lord, for the Word is divine. Who can communicate what is divine, and plant it in the heart, but the Divine Being himself, from whom it is, and of whom it treats? Wherefore, the Lord says, where he speaks of his conjunction with his disciples, that they should abide in him, and his words in them (John xv. 7); that his words were spirit and life (John vi. 63); and that he maketh his abode with them, who keep his words, xiv. 20—24. To think, therefore, from the Lord, is to think from the Word, as by the Word. That all things of the Word have communication with heaven, is shewn in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, from beginning to end; and as the Lord is heaven, it is meant that all things of the Word have communication with the Lord himself. The angels of heaven have communication indeed, but this also from the Lord. **SECONDLY, That the Lord is the Word, because it is the divine truth of the divine good.** That the Lord is the Word, he teaches in John in these words: “In the beginning was the Word, and the Word was with God, and God was the Word: and the Word was made flesh, and dwelt among us,” i. 1, 14. This passage has heretofore been no otherwise understood, than as implying that God taught men by the Word, therefore it has been explained by supposing it an elevated expression, in-



volving that the Lord is not the Word itself; the reason of which is, that men did not know that by the Word is meant the divine truth of the divine good, or, what is the same, the divine wisdom of the divine love. That these are the Lord himself, is shewn in the treatise *On the Divine Love and the Divine Wisdom*, part the first; and that these are the Word, is shewn in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 1—86. How the Lord is the divine truth of the divine good, may also be briefly shewn in this place: a man is not a man from his face and body, but from the good of his love and the truths of his wisdom; and because man is man by virtue of these principles, every man is also his own truth and his own good, or his own love and his own wisdom; and without these he is not a man. But the Lord is goodness itself and truth itself, or, what is the same, love itself and wisdom itself; and these are the Word, which in the beginning was with God, and which was God, and which was made flesh. **THIRDLY**, *That thus to be taught from the Word, is to be taught from the Lord himself*, because it is to be taught from goodness itself and from truth itself, or from love itself, and from wisdom itself, which are the Word, as was said; but every one is taught according to the understanding of his love, and what is over and above does not remain. All they, who are taught of the Lord in the Word, are instructed in a few truths in the world, but in many when they become angels; for the interiors of the Word, which are divine spiritual and divine celestial things, are implanted at the same time, but are not opened in man till after his death, when in heaven, where he is in angelic wisdom, which compared with human, and therefore with his former wisdom, is ineffable. That the divine spiritual and the divine celestial things, which constitute angelic wisdom, are in all and every particular of the Word, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26. **FOURTHLY**, *That*



*this being effected mediately by preaching does not take away the immediate teaching.* The Word cannot otherwise be taught than mediately by parents, masters, preachers, books, and especially by reading it; but still it is not taught from them, but by them from the Lord. This is also agreeable to what is known to preachers, who say, that they do not speak from themselves, but from the spirit of God; and that every thing true, as well as every thing good, is from God. They are able indeed to say this, and make it enter into the understanding of many, but not into the heart of any one; and that which is not in the heart, perishes in the understanding: by the heart is meant the love of man. It may hence be seen, that man is led and taught of the Lord alone; and immediately from him, when from the Word. This is an arcanum of arcana of angelic wisdom.

173. That by the Word those also have light who are out of the church, and have not the Word, is shewn in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 104—113: and because man has light through the Word, and from light has understanding, and this is the case with the wicked as well as the good, it follows, that from light in its origin there is light in its derivations, which are perceptions and thoughts on any subject whatsoever. The Lord says, that “without him they can do nothing” (John xv. 5); that “a man can receive nothing except it be given him from heaven” (John iii. 27); and that our “Father which is in heaven, maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Matt. v. 45). By sun is meant here, as elsewhere in the Word, in its spiritual sense, the divine good of the divine love, and by rain the divine truth of the divine wisdom. These are given to the evil and to the good, and to the just and to the unjust; for if they were not given, no one would have perception and thought. That there is one sole life, from which all have life, was shewn above; and perception and thought is of life;



therefore from the same fountain from which is life, are also perception and thought. That all light, which makes the understanding, is from the sun of the spiritual world, which is the Lord, was abundantly shewn above.

174. V. *That man is led and taught of the Lord in externals to all appearance as of himself.* This is done in his externals, but not in internals; no one knows how the Lord leads and teaches man in his internals, any more than he knows how the soul operates in order that the eye may see, the ear hear, the tongue and the mouth speak, the heart impel the blood, the lungs respire, the stomach digest, the liver and pancreas distribute, the kidneys secrete, and innumerable other things; these do not come within man's perception and sensation; and it is similar with the things which are done of the Lord in the interior substances and forms of the mind, which things are infinitely more numerous. The operations of the Lord therein do not appear to man; but their effects, which are many, do appear, and also some causes of the effects. These are externals in which man is together with the Lord; and because externals make one with internals, for they cohere in one series, therefore no disposition can be made in internals by the Lord, otherwise than according to that which is made in externals by means of man. Every one knows that man thinks, wills, speaks, and acts to all appearance as from himself; and any one may see, that without such appearance man would have no will and understanding, consequently no affection and thought, and also no reception of any thing good and true from the Lord. This being the case, it follows, that without such appearance there would be no knowledge of God, no charity and faith, consequently no reformation and regeneration, and therefore no salvation. From which it is evident, that this appearance was given to man by the Lord for all those uses; but principally that he might have a receptive and a reciprocal principle by which the Lord may be conjoined to man, and man to the



Lord, and that man by such conjunction may live to eternity. It is this appearance which is here meant.

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THAT IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT PERCEIVE AND FEEL ANY THING OF THE OPERATION OF THE DIVINE PROVIDENCE, BUT YET SHOULD KNOW AND ACKNOWLEDGE IT.

175. **T**HE natural man, who does not believe in the Divine Providence, thinks within himself, What is the Divine Providence, when I see that the wicked are promoted to honours, and acquire wealth more frequently than the good; that many such like things succeed with those who do not believe in the Divine Providence better than with those who do; and even that infidels and impious persons can occasion injuries, losses, and misfortunes, and sometimes death, to the faithful and pious, and this by craft and malice? Thus the natural man thinks to himself, Do not I see from experience itself, as in open day, that deceitful machinations, provided a man by ingenious cunning can make them appear to be faithful and just, prevail over fidelity and justice? What am I to think then of other cases, but that they are necessities, consequences, and fortuitous incidents, in which nothing from the Divine Providence appears? Are not necessities to be ascribed to nature? Are not consequences produced by causes flowing from natural or civil order? And are not fortuitous incidents either derived from causes which are not known or from no causes at all? Such are the thoughts of the natural man, who attributes nothing to God, but all things to nature; for he who does not attribute any thing to God does not attribute any thing to the Divine Providence either, for God and the Divine Providence make one. But the spiritual man says or thinks with himself otherwise. Although, in thought, he does

not perceive, or with his eyes see the Divine Providence in its operations, he nevertheless knows and acknowledges it. Now since the above-mentioned appearances and consequent fallacies have blinded the understanding, which cannot receive any sight unless the fallacies which induced blindness, and the false principles which induced darkness, be dispelled; and since this cannot be done except by truths, in which there is a power of dispelling false principles, therefore these truths are to be opened; but that this may be done distinctly, it may be expedient to observe the following order. I. That if man perceived and felt the operation of the Divine Providence, he would not act from liberty according to reason, nor would any thing appear to him as from himself. It would be the same if he foreknew events. II. That if man plainly saw the Divine Providence, he would interfere with the order and tenor of its progress, and would pervert and destroy it. III. That if man plainly saw the Divine Providence, he would either deny God or make himself a god. IV. That it is given man to see the Divine Providence on the back, and not in the face*; also in a spiritual state, and not in a natural state.

176. I. *That if man perceived and felt the operation of the Divine Providence, he would not act from liberty according to reason, nor would any thing appear to him as his own. It would be the same if man foreknew events.* That it is a law of the Divine Providence, that man should act from liberty according to reason; also, that whatever a man wills, thinks, speaks, and does, should appear to him as from himself; and that without such appearance no man would have any thing his own, or be his own man, therefore would have nothing proper to himself, and thus no imputation, without which it would be indifferent whether he should do evil or good, and whether he should have the faith of God or a persuasion

* The original words, *a tergo et non a facie*, might be rendered, "When it is past and not in its approach," or, "Behind and not before;" but the literal version, as more expressive, is inserted in the text.

from hell; in a word, that in such a case he would not be man, was shewn above under several articles to the evidence of the understanding. We shall now proceed to shew, that if man perceived and felt the operation of the Divine Providence, he would have no liberty of acting according to reason, and no appearance of acting as from himself, because if he perceived and felt it, he would also be led by it; for the Lord by his Divine Providence leads all, and man does not lead himself except in appearance, as was also shewn above; therefore if he had a lively perception and sensation of being led, he would not be conscious of life, and in such case would scarcely differ from a statue, when operated upon to utter sounds and to act. Supposing him, however, still conscious of life, still he would only be led like one bound hand and foot, or like a horse before a cart. Who does not see, that in this case man would have no liberty, and if he had no liberty, he would have no reason either; for every one thinks from liberty and in liberty, and whatever he does not think from liberty and in liberty, does not appear to him from himself, but from another. Indeed, if you weigh this interiorly, you will perceive that he would have no thought either, much less reason, and consequently would not be a man.

177. It is the continual operation of the Divine Providence of the Lord, to withdraw man from evils: supposing now any one were to perceive and feel this continual operation, and yet were not to be led as one bound, would he not continually resist it, and in such case would he not either strive with God, or mix self with the Divine Providence? If he did the latter, he would make himself also God; if the former, he would loose himself from all bonds, and deny God. This is very evident, that there would be two powers continually acting against each other,—the power of evil from man, and the power of good from the Lord; and when two opposites act against each other, then either one overcomes, or both perish; but in this case, if one overcomes both perish; because

the evil which is of man does not receive good from the Lord in a moment, nor does the good from the Lord cast out the evil from man in a moment; for if either the one or the other were done in a moment, life would not remain in man. These and many other hurtful consequences would ensue, if man were manifestly to perceive and feel the operation of the Divine Providence. But this will be clearly demonstrated by examples in what follows.

178. The reason, also, why it is not given man to foreknow events, is, that he may be able to act from liberty according to reason; for it is known, that whatever man loves, he desires to effect, and leads himself to it by reason; also, that there is nothing that a man revolves in his reason which is not from his love, and so revolved that it may come into effect by thought. If, therefore, he knew the effect or event from divine prediction, reason would become quiescent, and with reason love; for love with reason terminates in the effect, and from that begins anew. It is the very delight of reason, that from love in the thought it may see the effect,—not in the effect, but before it, or not in the present, but in the future. Hence man has what is called HOPE, which in reason increases and decreases, as it sees or expects the event. This delight is fulfilled in the event, but afterwards is obliterated with the thought concerning the event; and it would be the same with an event foreknown. The mind of man is continually in these three principles, which are called end, cause, and effect. If one of these is wanting, the human mind is not in its life. The affection of the will is the end from which; the thought of the understanding is the cause by which; and the action of the body, the speech of the mouth, or external sensation, are the effect of the end by the thought. That the human mind is not in its life, when it is only in the affection of the will, and in nothing else, and in like manner when it is only in the effect, is evident to any one; therefore the mind has not any life from one of the

principles separately, but from the three in conjunction. This life of the mind would be diminished and would recede in an event predicted.

179. Forasmuch as a foreknowledge of the future takes away the essential human principle, which consists in acting from liberty according to reason ; therefore it is not given to any one to know the future, but every one is allowed to conclude concerning things to come from reason, and hence reason with all that appertains to it is in his life. It is on this account, that man does not know his lot after death, or know any event before it is upon him ; for if he knew, he would no longer think from his interior self how he should act or live, in order that it might happen, but would think only from his exterior self, that it would come to pass ; and this latter state closes the interiors of the mind, in which the two faculties of his life, which are liberty and rationality, principally reside. The desire of foreknowing the future is con-nate with most people, but it derives its origin from the love of evil ; it is therefore taken away from those who believe in the Divine Providence, and there is given to them a confidence that the Lord will appoint their lot ; hence they do not desire to foreknow it, lest by any means they should interfere with the Divine Providence. This the Lord teaches by many passages in Luke, chap. xii. 14—48. That this is a law of the Divine Providence, may be confirmed by many circumstances from the spiritual world. Most people, when they come into that world after death, desire to know their lot ; but they are answered that their lot is in heaven if they have lived well, and in hell if they have lived ill. But as all, even the wicked, are afraid of hell, they ask what they are to do and to believe, that they may go to heaven. It is answered, that they may do and believe as they will, but they should know, that in hell they neither do what is good nor think what is true, but only in heaven ; and they are told to inquire what is good and what is true, and think the one

and do the other, if they are able. Thus it is left to every one, in the spiritual world as well as in the natural world, to act from liberty according to reason ; but as they have acted in this world, so they act in that ; for the life of every one continues with him, and thence is his lot, because the lot is of the life.

180. II. *That if man plainly saw the Divine Providence, he would interfere with the order and tenor of its progress, and would pervert and destroy it.* That this may enter distinctly into the perception of the rational and also of the natural man, it may be expedient to illustrate it by examples in this order. 1. That externals have such a connection with internals, that in every operation they make one. 2. That man is only in some externals with the Lord, and if he were at the same time in internals, he would pervert and destroy all the order and tenor of the progress of the Divine Providence. But, as was said, these propositions shall be illustrated by examples. **FIRST :** *That external things have such a connection with internal things, that in every operation they make one.* The illustration in this case shall be taken from some particulars in the human body. In the whole and in every part of the human body there are externals and internals: the externals are called skins, membranes, and coverings; the internals are forms of nervous fibres and blood-vessels, variously composed and united. The covering which infolds them, by fibres sent out from itself, enters into all the interiors even to the inmost parts; and thus the external, which is the covering, connects itself with all the internals, which are organic forms consisting of fibres and vessels. From this it follows, that as the external acts or is acted upon, the internals also act or are acted upon; for there is a perpetual infolding together, or union of the whole. Only take some common covering in the body, as for example the PLEURA, which is the common covering of the breast, or of the heart and lungs, and examine it with an anatomical

eye, or, if you have not made this your study, consult anatomists, and you will learn that this common covering, by various circumvolutions, and afterwards by derivations from itself, finer and finer, enters into the most interior parts of the lungs, even to the smallest bronchial ramifications, and into the follicles themselves, which are the beginnings of the lungs,—not to mention its progress afterwards by the trachea into the larynx towards the tongue; from which it is evident, that there is a perpetual connection of the outmost with the inmost, and therefore as the outmost acts or is acted upon, so also the interiors from the inmost act or are acted upon. This is the reason, that when that outmost covering, which is the pleura, has either a defluxion or inflammation, or is full of ulcers, the lungs labour from their inmost parts; and if the disease increases, all action of the lungs ceases, and the man dies. It is the same with every other part of the body, as with the PERITONÆUM, the common covering of all the abdominal viscera, and also with the coverings about each; as with the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, the kidneys, and the organs of generation in both sexes. Take any of these parts, and either examine it yourself and you will see, or consult those who are skilled in the science and you will hear. For example, take the liver, and you will find that there is a connection of the peritonæum with the covering of that viscus, and by that covering with its inmost substance; for there are thence perpetual branchings forth, and insertions towards the interiors, and thus continuations to the inmost parts, and thence a folding together of the whole, which is such, that when the covering acts or is acted upon, the whole form in like manner acts or is acted upon. It is the same with the rest. The reason is, that in every form, what is common and what is particular, or what is universal and what is singular, by a wonderful conjunction act as one. That in spiritual forms, and in the changes and variations of their state, which.

have relation to the operations of the will and understanding, the case is the same as in natural forms and their operations, which have relation to motion and action, will be seen below. Now as man, in some external operations, is together with the Lord, and the liberty of acting according to reason is not taken away from any one, it follows, that the Lord cannot in internals act otherwise than as together with man in externals; therefore if man does not shun and avoid evils as sins, the external of the thought and will must be vitiated and diseased, and at the same time their internal, comparatively as the pleura from its disease which is called pleurisy, in consequence of which the body dies. *SECONDLY, That if man were at the same time in internals, he would pervert and destroy all the order and tenor of the Divine Providence.* This also may be illustrated by examples from the human body: if man knew all the operations of both the brains upon the fibres, of the fibres upon the muscles, and of the muscles upon actions, and from a knowledge thereof were to dispose all things as he disposes his actions, would he not pervert and destroy all? If man knew how the stomach digests, the viscera about it perform their task, elaborating the blood, and distributing it for all the business of life, and had the disposition of the same as he has in externals,—in the case, for example, of eating and drinking,—would he not pervert and destroy all? When he cannot dispose the external, which appears as one, but destroys it by luxury and intemperance, what would be the case if he were also to dispose internals, which are infinite? Lest man, therefore, by any will of his should enter into them, and make them subject to himself, the internals are entirely exempted from his will, except the muscles, which constitute the covering; and moreover it is not known how these act: it is only known that they do act. The same may be said in respect to the other parts of the body; as if a man were to dispose the interiors of his eye to see, the interiors of his ear to hear, the interiors of his tongue

to taste, the interiors of his skin to feel, the interiors of his heart to contract, the interiors of the lungs to respire, the interiors of the mesentery to distribute the chyle, the interiors of the kidneys to secrete, the interiors of the organs of generation to propagate, the interiors of the womb to perfect the embryo, and so on, would he not by infinite means pervert and destroy in these the order of progression of the Divine Providence? That man is in externals is well known; as that he sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, respire with the lungs, contributes to propagation, &c. Is it not enough that he is acquainted with externals, and may dispose them for the health of the body and mind? When he cannot do this, what would he do if he were also to dispose internals? Hence then it may appear, that if man manifestly saw the Divine Providence, he would interfere with the order and tenor of its progress, and pervert and destroy it.

181. The reason why it is the same in the spiritual things of the mind as in the natural things of the body, is, because all things of the mind correspond to all things of the body; therefore also the mind actuates the body in externals, and in things general, at its pleasure. It actuates the eye to see, the ears to hear, the mouth and the tongue to eat and to drink, and also to speak, the hands to act, the feet to walk, and the organs of generation to propagate. The mind not only actuates the externals to do these things, but also the internals in all their series, the ultimate or outmost from the inmost, and the inmost from the ultimate: thus, while it actuates the mouth to speak, it actuates the lungs, the larynx, the glottis, the tongue, the lips, and each distinctly to its function at once, and also the face conformably. Hence it is evident, that the same which was said of the natural forms of the body may be said of the spiritual forms of the mind, and what was said of the natural operations of the body may be said of the spiritual operations of the mind; therefore as man disposes

externals, the Lord disposes internals,—consequently, in one way if man of himself disposes externals, and in a different way if he disposes them of the Lord, and at the same time as if of himself. The mind of man is also in every particular of its form a man, for it is his spirit, which after death appears a man altogether as in the world; and consequently there are similar things in both. Thus, what was said of the conjunction of externals with internals in the body, is also to be understood of the conjunction of externals with internals in the mind; with this difference only, that the one is natural and the other spiritual.

182. III. *That if man manifestly saw the Divine Providence, he would either deny God or make himself a god.* The merely natural man says within himself, What is the Divine Providence? Is it any thing else or any thing more than a word among the vulgar received from the priest? Who sees any thing of it? Is it not prudence, wisdom, cunning, and malice, from which all things are effected in the world? As to other things derived thence, are they not necessities and consequences, and also, in many cases, contingencies? Does the Divine Providence lie concealed in these things? How can it be in craft and cunning? And yet it is said that the Divine Providence operates in all things. Cause me therefore to see this, and I will believe it. Can any one believe it until he sees it? Thus speaks the merely natural man, but not so the spiritual man. The latter, because he acknowledges God, acknowledges also the Divine Providence, and likewise sees it. But he cannot manifest it to any one who thinks only in nature from nature; for such a one cannot elevate his mind above nature, and see in the appearances of it any thing of the Divine Providence, or conclude any thing concerning it from the laws of nature, which are also laws of the Divine Wisdom; therefore if he manifestly saw it, he would infuse it into nature, and thus not only veil it over with fallacies, but also profane it; instead of

acknowledging it, he would deny it; and he who denies in his heart the Divine Providence also denies God. It must be thought either that God governs all things, or that nature does: he who thinks that God governs all things, thinks that they are governed by love itself and wisdom itself, therefore by life itself; but he who thinks that nature governs all things, thinks that they are governed by natural heat and natural light, which nevertheless are in themselves dead, because they are from a dead sun. Does not that which is really living govern what is dead, or can that which is dead govern any thing? If you think that what is dead can give life to itself, you are insane; for life must be from life.

183. That if man manifestly saw the Divine Providence and its operation, he would deny God, appears not probable, because it seems that if any one saw it manifestly, he could not but acknowledge it, and, consequently, acknowledge God; but yet it is altogether otherwise. The Divine Providence never acts in unity with the love of man's will, but continually against it; for man from his hereditary evil always pants towards the lowest hell, whereas the Lord by his Providence continually withholds him, and draws him out thence, first to a milder hell, then from hell, and, lastly, to himself in heaven. This operation of the Divine Providence is perpetual; and therefore if man manifestly saw this retraction and abduction, he would be angry, accounting God as his enemy, and from the evil of his *proprium* would deny him. Lest, therefore, man should know this, he is kept in liberty, whereby he knows no other than that he leads himself. But examples may serve for illustration: man, by hereditary disposition, desires to become great, and also desires to become rich, and in proportion as these loves are unrestrained, he desires to be greater and richer, and at length the greatest and richest of all: nor thus would he be quiet, but would desire to become greater than God himself, and to possess the very heaven. This cupidity lies deeply concealed in hereditary evil, and

thence in man's life, and in his life's nature. The Divine Providence does not take away this evil in a moment; for if it were taken away in a moment, man would die; but it is taken away tacitly and successively, without man's knowing any thing of it. This is effected by his being permitted to act according to thought, which he makes the thought of his reason, and then being withdrawn by various means, as well rational as civil and moral: thus, so far as he can be withdrawn in liberty, he is withdrawn. Nor can evil be taken away from any one, unless it appear, be seen, and acknowledged; like a wound which is not healed except it be opened. If, therefore, man knew and saw that the Lord, by his Divine Providence, thus operates against his life's love, from which he has his chief delight, he could not but run counter to it, be exasperated, contend against, speak harsh things, and at length from his own evil remove the operation of the Divine Providence, by denying it, and thus denying God; especially if he saw his success opposed, himself cast down from dignity, and deprived of opulence. It is however to be observed, that the Lord never withholds man from seeking after honours and acquiring wealth, but from the cupidity of seeking after honours for the sake of eminence only, or for the sake of self; in like manner, from acquiring wealth for the sake of opulence only, or for the sake of the wealth; but when he withdraws man from these, he introduces him into the love of uses, that he may respect eminence, not for the sake of self, but for the sake of uses, therefore, that it may be of uses and thence of himself, and not first of himself and thence of uses: the same is true in regard to opulence. That the Lord continually humbles the proud, and exalts the humble, he himself teaches in many places of the Word; and what he there teaches, that also is of his Divine Providence.

184. The case is the same with other evils in which man is principled from hereditary disposition; as with adulteries,

frauds, revenges, blasphemies, and other such like; all which can be removed no otherwise than by the liberty of thinking and willing them being left, that so man may remove them as from himself, which nevertheless he cannot do unless he acknowledges the Divine Providence, and implores that it may be effected by it. Without this liberty, and the Divine Providence at the same time, those evils would be like poison shut in, and not voided, which would shortly spread and occasion the death of all parts; and they would be like a disease of the heart itself, from which the whole body in a short time dies.

185. That this is true, cannot better be known than from the case of men after death in the spiritual world, where the greatest part of those who in the natural world became great and rich, and in honours as well as in riches respected themselves alone, at first speak of God and of the Divine Providence, as if they acknowledged them in their hearts; but as they then manifestly see the Divine Providence, and from it their final portion, which is to be in hell, they connect themselves with devils there, and then not only deny God, but also blaspheme; coming at length into such a delirium, that they acknowledge the more powerful of the devils for their gods, and desire nothing more ardently than that they themselves also may be deified.

186. The reason why man would run counter to God, and also deny him, if he manifestly saw the operations of his Divine Providence, is, because man is in the delight of his love, and this delight constitutes his very life; therefore when he is kept in the delight of his life, he is in his freedom, for freedom and that delight make one. Did he perceive, therefore, that he is continually drawn away from his delight, he would be exasperated as against him who wished to destroy his life, and would regard him as an enemy. In order to prevent this, the Lord does not manifestly appear in his Divine Providence, but tacitly leads man by it, as an imper-

ceptible tide or prosperous current does a ship. From this man knows no other than that he is constantly in his own *proprium*, for with that liberty makes one. Hence it is evident, that liberty appropriates to man that which the Divine Providence introduces, which would not be the case if the latter manifested itself. To be appropriated is to become of the life.

187. IV. *That it is given man to see the Divine Providence on the back, and not in the face; also in a spiritual state, and not in his natural state.* To see the Divine Providence on the back and not in the face, is to see it after and not before; and to see it from a spiritual state and not from a natural state, is to see it from heaven and not from the world. All they who receive influx from heaven, and acknowledge the Divine Providence,—especially they who by reformation are made spiritual,—when they see events in a certain wonderful series, do, as it were, from interior acknowledgment see and confess a Providence. These do not desire to see it in the face, that is, before it exists; for they are afraid lest their own will should enter into any thing of its order and tenor. Not so they who do not admit any influx from heaven, but only from the world, especially they who from the confirmation of appearances in themselves are made natural: these do not see any thing of the Divine Providence from behind or after it, but they want to see it in the face, or before it exists; and as the Divine Providence operates by means, and means are effected through man or through the world, therefore, whether they see it before or after, they attribute it either to man or to nature, and thus confirm themselves in the denial of it. The reason why they so attribute it, is, because their understanding is closed above and open only below; consequently, shut towards heaven and open towards the world; and to see the Divine Providence from the world is not permitted, but to see it from heaven. I have sometimes thought within myself whether such persons would acknowledge the Divine Providence, if their understanding

was opened above, and they saw as in clear day that nature in itself is dead, and that human intelligence in itself is nothing, but that it is only from influx that both these appear to be; and I perceived that they who have confirmed themselves in favour of nature and of human prudence would not acknowledge it, because the natural light flowing in from beneath would immediately extinguish the spiritual light flowing in from above.

189. The man who is made spiritual by the acknowledgment of God, and wise by the rejection of his *proprium*, sees the Divine Providence in the universal world, and in all and every particular thereof. If he looks at natural things he sees it, if he looks at civil things he sees it, if he looks at spiritual things he sees it, and this as well in the simultaneous as in the successive order of things,—in ends, in causes, in effects, in uses, in forms, in things great and small; especially in the salvation of men; as, that Jehovah gave the Word, that by it he taught men concerning God, concerning heaven and hell, and concerning life eternal; and that he came into the world himself, that he might redeem and save men. These, and more things of a similar kind, and the Divine Providence in them, does man see from spiritual light in natural light. But the merely natural man sees nothing of these things: he is like one who beholds a magnificent temple, and hears a preacher illuminated in divine things, and says, when returned home, that he saw nothing but a stone building, and heard nothing but articulate sounds: or he is like a near-sighted man who goes into a garden furnished with all kinds of fruits, and then comes home and declares that he saw only a wood and trees. Such persons also, after death, when they become spirits, if they are taken up into the angelic heaven where all things are in forms representative of love and wisdom, see nothing of such objects, nor even of their existence; as I have perceived with respect to several who denied the Divine Providence.

190. There are many constant or fixed things, which were created in order that things inconstant or unfixed might exist: such are the stated times of the rising and setting of the sun and moon, and also of the stars; the darkening of them by interpositions, which are called eclipses; heats and lights from them; the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, which are the morning, noon, evening, and night; also the atmospheres, waters, and earths considered in themselves; the vegetative faculty in the vegetable kingdom, and together with it the prolific faculty in the animal kingdom, and likewise the things which are constantly produced from these, when they are put in action according to the laws of order. These and many other things are provided by creation, that things infinitely various may exist; for variety cannot exist except in things constant, stated, and certain. But examples will illustrate this. The various things of vegetation would not exist, if the rising and setting of the sun, and the heat and light thence proceeding, were not constant. Harmonies are of infinite variety; but they would not exist, if the atmospheres in their laws, and the ears in their form, were not constant. The varieties of sight, which are also infinite, would not exist, unless the ether in its laws, and the eye in its form, were constant; nor, in like manner, colours, unless the light were constant. It is the same with thoughts, speech, and actions, which also are of infinite variety, and which would not exist, except the organic parts of the body were constant. Must not a house be constant, that various things may be done therein by man? in like manner, a temple, that various particulars of divine worship, sermons, instructions, and meditations of piety, may be performed therein? and so in other things. As to what relates to the varieties themselves, which are produced in things constant, stated, and certain, they go on *ad infinitum*, and have no end; yet, in all and singular the things of the universe, there never

exists one entirely the same with another, nor can exist in the succession of things to eternity. Who disposes these varieties, which go on to infinity and eternity, that they may be in order, but He who created things constant, to the end that such varieties might exist therein? And who can dispose the infinite varieties of life among men, but He who is life itself, that is, love itself and wisdom itself? Without his Divine Providence, which is as a continual creation, could the infinite affections and the thoughts of men thence derived, and thus the men themselves, be so disposed as to make one,—evil affections and the thoughts thence derived, one devil which is hell; and good affections and the thoughts thence derived, one Lord in heaven? That the universal angelic heaven is in the sight of the Lord as one man, who is the image and likeness of himself, and that the universal hell is in opposition as one man-monster, has been said and shewn occasionally before. These observations are made, because some natural men, even from things constant and stated, which are necessary to the end that various things may exist in them, catch at arguments in their delirium in favour of nature and self-derived prudence.

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**THAT SELF-DERIVED PRUDENCE IS NOTHING, AND ONLY APPEARS AS IF IT WAS, AND ALSO OUGHT SO TO APPEAR; BUT THAT THE DIVINE PROVIDENCE FROM THINGS THE MOST SINGULAR IS UNIVERSAL.**

191. **T**HAT self-derived prudence is nothing, is altogether contrary to appearance, and therefore contrary to the belief of many; and because it is so, no one who from appearance is in the belief that human prudence does every thing, can be convinced but by reasons of deeper investigation, which are to be taken from causes. Such appearance is an effect, and its



causes discover whence it is. In this preliminary part something shall be said of the common opinion concerning this matter. Contrary to appearance is this tenet which the church teaches,—that love and faith are not from man but from God, as also wisdom and intelligence, consequently prudence likewise, and every thing good and true in general. When these tenets are received, it must also be admitted, that self-derived prudence is nothing, but only appears as if it was. Prudence is from no other source but intelligence and wisdom, and these two are from no other source but the understanding and thought thence derived of what is good and true. This is received and believed by those who acknowledge the Divine Providence, and not by those who acknowledge human prudence alone. Now either what the church teaches must be true, that all wisdom and prudence is from God, or what the world teaches, that all wisdom and prudence is from man. Can they be reconciled in any other way than by saying that what the church teaches is true, and what the world teaches is an appearance? For the church confirms what it teaches from the Word, and the world what it teaches from its *proprium*; but the Word is from God, and *proprium* is from man. Since prudence is from God, and not from man, therefore a Christian man, when he is in devotion, prays that God would lead his thoughts, intentions, and actions, adding also, because from himself he cannot; such a one also, when he sees any one doing good, says that he was inclined to it by God, and other similar things. Can any one so speak, unless he then interiorly believes it? and to believe it interiorly from heaven; but when he thinks within himself, and collects arguments in favour of human prudence, he can believe the contrary, and this is from the world. Internal belief, however, prevails with those who acknowledge God in their hearts, and external belief with those who do not acknowledge God in their hearts, however they may do it with their mouths.



192. It was said, that no one, who from appearance is in the belief that human prudence does every thing, can be convinced except by reasons of deeper investigation, which are to be deduced from causes; therefore, that reasons deduced from causes may be evident to the understanding, it is expedient to present them in their order, which will be as follows. I. That all the thoughts of a man are from the affections of his life's love, and that there do not nor can exist any thoughts at all without those affections. II. That the affections of a man's life's love are known to the Lord only. III. That the affections of man's life's love are led of the Lord by his Divine Providence, and at the same time his thoughts, from which human prudence is derived. IV. That the Lord by his Divine Providence connects together the affections of the whole human race into one form, which is human. V. That thence heaven and hell, which are from the human race, are in such a form. VI. That they who have acknowledged nature alone, and human prudence alone, constitute hell; and they who have acknowledged God, and his Divine Providence, constitute heaven. VII. That all these things cannot be effected, unless it appears to man that he thinks and disposes things from himself.

193. I. *That all the thoughts of a man are from the affections of his life's love, and that there do not nor can exist any thoughts at all without those affections.* What the life's love is, what the affections and thoughts thence derived, and from these the sensations and actions which exist in the body, are in their essence, was shewn above in this treatise, and also in that which is called *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, particularly in part the first and part the fifth. Now since from these things are the causes from which human prudence flows as an effect, it is necessary that some of them should be adduced here also; for the things which are written in another place cannot be connected so continuously with the things which are written



after them, as if the same are recalled and placed in view. Above, in this treatise, and in that before mentioned concerning *The Divine Love and the Divine Wisdom*, it is demonstrated, that in the Lord there is divine love and divine wisdom; that these two are life itself; that from these two man has will and understanding,—from the divine love will, and from the divine wisdom understanding; that to these two principles the heart and lungs in the body correspond; and thence it may appear, that as the pulsation of the heart, together with the respiration of the lungs, governs the whole man as to his body, so the will, together with the understanding, governs the whole man as to his mind; that thus there are two principles of life in every man, one natural and the other spiritual, and that the natural principle of life is the pulsation of the heart, and the spiritual principle of life the will of the mind; and that each adjoins to itself a consort, with which it cohabits, and with which it performs the functions of life, the heart conjoining to itself the lungs, and the will conjoining to itself the understanding. Now, since the soul of the will is love, and the soul of the understanding is wisdom, both from the Lord, it follows, that love is the life of every one, and that according to the nature of its conjunction with wisdom, such is the life; or, what is the same, that the will is the life of every one, and that according to the nature of its conjunction with the understanding such is the life. But on this subject see more in a preceding part of this treatise, and especially in the *The Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, in part the first and part the fifth.

194. In these two treatises it is also demonstrated, that the life's love produces from itself subordinate loves, which are called affections, and which are exterior and interior; and that these taken together make as it were one dominion or kingdom, in which the life's love is lord or king. It is also demonstrated, that those subordinate loves or affections ad-



join to themselves consorts, each its own,—the consorts of the interior affections being called perceptions, and those of the exterior affections being called thoughts; that each cohabits with its own consort, and discharges the functions of its life; and that there is a conjunction of both, like that of the essence of life with the existence of life, which is such, that one is not any thing but in conjunction with the other; for what is the essence of life unless it exists, and what is the existence of life but from its essence? also, that the conjunction of life is like that of sound and harmony, or of sound and speech, and in general like that of the pulsation of the heart and the respiration of the lungs; which conjunction is such that one without the other is not any thing, but that one by conjunction with the other becomes something. Conjunctions must either be in them, or are produced by them. Take sound for example: he is mistaken who thinks that sound is any thing, unless there be something in it which distinguishes. Sound also corresponds to affection in man; and as there is in it always something which distinguishes, therefore from the sound or tone of a man's voice in speaking, is known the affection of his love, and from its variation, which is speech, is known his thought. Hence it is, that the wiser angels, merely from the sound or tone of voice of him who speaks, perceive his life's loves, together with certain affections which are derivations. These things are adduced, in order that it may be known, that there does not exist any affection without its thought, nor any thought without its affection. But more may be seen on the subject above in this treatise, and in *The Angelic Wisdom concerning the Divine Love and the Divine Wisdom*.

195. Now, as the life's love has its delight, and the wisdom thereof has its pleasantness, and in like manner every affection—which in its essence is a subordinate love derived from the life's love, as a stream from its fountain, or as a branch from its tree, or as an artery from its heart—has its



delight, and thence every perception and thought its pleasantness; it therefore follows, that those delights and pleasantnesses constitute the life of man. What is life without its delight and pleasantness? It is not any thing animate, but inanimate. Diminish delight and pleasantness, and you will grow cold or torpid; take them away, and you will expire and die. From the delights of the affections, and the pleasantnesses of the perceptions and thoughts, is derived the vital heat. Since every affection has its delight, and the thought thence derived its pleasantness, it may be plainly seen whence are good and truth, and also what they are in their essence. Good is to every one that which is the delight of his affection, and truth that which is the pleasantness of his thought thence derived: for every one calls that good which from the love of his will he feels delightful, and that true which from the wisdom of his understanding he thence perceives as pleasant. They both flow from the life's love, as water from a fountain, or as blood from the heart; and taken together are like a tide or atmosphere in which dwells the whole human mind. These two, delight and pleasantness, are spiritual in the mind, but natural in the body; and as existing in both they constitute the life of man. Hence it is evident what that is in man which is called good, and what that which is called true; also, what that is in man which is called evil, and what that which is called false; namely, that that is evil to him which destroys the delight of his affection, and that false which destroys the pleasantness of his thought thence derived. It is further evident, that evil from its delight, and falsity from its pleasantness, may be called and thought good and true. Goods and truths are indeed changes and variations of state in the forms of the mind, but these are only perceived and exist by their delights and pleasantnesses. These things are stated, that it may be known what affection and thought are in their life.

196. Now, since it is not the body, but the mind of man



which thinks, and thinks from the delight of its affection; and since the mind of man is his spirit, which lives after death, it follows that the spirit of man is nothing but affection, and thought thence derived. That there cannot exist any thought without affection, is very evident from spirits and angels in the spiritual world; for all there think from the affections of their life's love, the delight thereof encompassing every one as his atmosphere; and all there are connected according to the spheres emanating from their affections through their thoughts. The character and quality, also, of every one is known from the sphere of his life. Hence it may appear, that all thought is from affection, and that it is the form of its affection. It is the same with the will and the understanding; the same with good and truth; and the same with charity and faith.

197. II. *That the affections of a man's life's love are known to the Lord alone.* Man knows his thoughts and thence his intentions, because he sees them in himself; and as all prudence is from them, he sees that also in himself. If in this case his life's love is the love of self, he comes into the pride of self-derived intelligence, and ascribes prudence to himself, collecting arguments in favour of it, and so receding from the acknowledgment of the Divine Providence. It is similar if the love of the world is his life's love; but then he does not recede in the same degree. From these considerations it is evident, that these two loves ascribe all things to man and his prudence; and, if examined more interiorly, nothing to God and his providence. Therefore when persons of that description happen to hear it stated as the truth, that human prudence is nothing, and that it is the Divine Providence alone which governs all things, they laugh at it if they are absolute atheists; but if they retain any thing of religion in the memory, and it is affirmed to them that all wisdom is from God, they acknowledge it indeed at first hearing, but yet inwardly in their spirit



deny it. Such particularly are priests, who love themselves better than God, and the world better than heaven, or, what is the same thing, who worship God for the sake of honours and interest, and yet preach that charity and faith, every thing good and true, likewise all wisdom, and even all prudence, are from God, and nothing from man. In the spiritual world I once heard two priests disputing with a certain royal legate concerning human prudence, whether it be from God or from man; and their dispute was warm. They all three in their hearts thought alike, namely, that human prudence does every thing, and the Divine Providence nothing; but the priests, who were then under the influence of theological zeal, said that nothing of wisdom and prudence is from man; and when the legate replied, that at that rate there would be no thought from man either, they said that there was none. As it was perceived by the angels, however, that these three were of the same opinion, the legate was told to put on the garments of a priest, and think himself a priest, and then to speak: he accordingly did put them on, and thought as he was desired; and then he declared loudly that there never can be any wisdom or prudence in man but from God, and defended himself with his usual eloquence, full of rational arguments. Afterwards they said to the two priests also, Put off your garments, and put on the garments of political ministers, and think yourselves such: they did so, and then at the same time thought from their inner selves, and spake from arguments which they had before cherished inwardly in favour of human prudence against the Divine Providence. As these three were in a similar faith, they subsequently became intimate friends, and entered together into the path of self-derived prudence, which leads to hell.

198. It was shewn above, that man has not any thought, except from some affection of his life's love, and that thought is nothing else than the form of affection. Since, therefore,



man sees his thought, and cannot see his affection, for he feels the latter, it follows, that it is from sight, which is in appearance, that he concludes self-derived prudence to do every thing; and not from affection, which does not come into sight, but into sensation. For affection only manifests itself by a certain delight of thought and pleasure of ratiocination concerning it, and then this pleasure and delight make one with thought in those who are in the belief of self-derived prudence from the love of self or the love of the world; and thought flows in its delight as a ship in the current of a river, to which the sailor does not attend, but only to the sails which he expands.

199. A man can reflect, indeed, upon the delight of his external affection, when it acts as one with the delight of any bodily sense; but yet he does not reflect that that delight is from the delight of his affection in thought. For example: when a fornicator sees a harlot, his eyes sparkle with the fire of lasciviousness, and from it he feels delight in the body; but yet he does not feel the delight of his affection or concupiscence in thought, but as something of cupidity in the body. It is the same with a robber in the woods, when he sees travellers; a pirate in the sea, when he sees ships; and so with others. That these delights govern his thoughts, and that his thoughts are nothing without them, is evident; but he thinks that they are only thoughts, when nevertheless thoughts are nothing but affections composed into forms by his life's love, that they may appear in the light; for all affection is in heat, and all thought in light. These are affections of external thought, which manifest themselves indeed in the sensation of the body, but rarely in the thought of the mind. But the affections of internal thought, from which the external exist, never manifest themselves to a man. Of these he knows no more than a traveller sleeping in a carriage does of his journey, or than a man feels the circumrotation of the earth. Now, since a man knows nothing



of the things which are transacted in the interiors of his mind, which are so infinite that they cannot be defined by numbers, and yet the few externals which come to the sight of his thought are produced from interiors, and the interiors are regulated of the Lord alone by his Divine Providence, and those few externals by the Lord in conjunction with man; how can any one say, that his own prudence does every thing? If you were only to see one idea of thought disclosed, you would see more stupendous things than tongue can utter. That in the interiors of the mind of man there are such infinite things as cannot be defined by numbers, is evident from the infinite number of things in the body, from which nothing comes to the sight and sense but action alone in much simplicity, to which, nevertheless, concur thousands of moving or muscular fibres, thousands of nervous fibres, thousands of blood-vessels, and thousands of pulmonary vessels, which must co-operate in every action, thousands of things in the brains and in the spinal marrow; and there are many more still in the spiritual man, which is the human mind; all the things whereof are forms of affections, and of perceptions and thoughts thence derived. Does not the soul which disposes interior things dispose actions also by virtue thereof? The soul of man is nothing but the love of his will, and the love of his understanding thence derived; such as this love is, such is the whole man; and he is made such according to the disposition in externals in which man is concerned with the Lord. Therefore if he attributes all things to himself and to nature, his soul becomes the love of self; but if he attributes all things to the Lord, his soul becomes the love of the Lord: and the latter love is celestial, but the former infernal.

200. Now, since the delights of man's affections carry him from inmost things by the interiors to the exteriors, and at length to the outermost, which are in the body, as the airs and currents carry a ship; and since nothing of them appears



to man but what is done in the outermost of the mind and the outermost of the body, how can man claim to himself what is divine from this circumstance alone, that those few outermost things appear to him as his own? Still less ought he to claim to himself what is divine, when he knows from **THE WORD**, that a man cannot take any thing from himself, except it be given him from heaven; and knows from **REASON**, that that appearance is given him, in order that he may live a man, see what is good and evil, choose one or the other, and appropriate to himself that which he chooses, that there may be a possibility of his being joined reciprocally to the Lord, reformed, regenerated, saved, and of his living to eternity. That this appearance was given to man that he might act from liberty according to reason, thus as if from himself, and not hang down his hands and wait for influx, was stated and shewn above. Hence follows the confirmation of that which was to be demonstrated thirdly, *That the affections of a man's life's love are led of the Lord by his Divine Providence, and at the same time his thoughts, from which human prudence is derived.*

201. IV. *That the Lord by his Divine Providence connects together the affections of the whole human race into one form, which is the human.* That this is an universal of the Divine Providence, will be seen in the subsequent paragraph. They who ascribe all things to nature, likewise ascribe all things to human prudence; for they who ascribe all things to nature deny God in their hearts, and they who ascribe all things to human prudence, deny the Divine Providence in their hearts: one is not separable from the other. Yet both these sorts of persons, for the sake of their reputation, and for fear of losing it, profess with their mouths that the Divine Providence is universal or general, but that the singulars of it rest with man; and that these singulars in their complex are understood by human prudence. But think within yourself, what is universal providence, when



singulars are separated from it? Is it any thing more than a bare word? For that is called universal which is formed of singulars connected together, as that is common which exists from particulars. If, therefore, you separate singulars, what then is the universal but like something which is empty within, consequently like a surface within which there is nothing, or like a complex containing nothing? If it should be alleged, that the Divine Providence is a universal government, and that nothing is governed, but only kept in its connection, while the things which relate to government are disposed by others, can this be called a universal government? No king has such a government as this; for if a king were to allow his subjects to govern every thing in his kingdom, he would be no longer a king, but would only be called a king, therefore would have only a nominal and no real dignity. Such a king cannot be said to hold the government, much less universal government. Providence with God is called prudence with man: as there cannot be said to be universal prudence in a king who has reserved to himself no more than the name, in order that his kingdom may be called a kingdom, and thus kept together; so neither could there be said to be a universal providence, if men from their own prudence were to provide every thing. It is the same with the name of universal providence, and of universal government, as spoken in relation to nature, when it is understood that God created the universe, and endued nature with a power of producing all things from herself: what is universal providence in this case, but a metaphysical term, or a mere sound without meaning? Nor do many of those who attribute to nature every thing that is produced, and to human prudence every thing that is done, yet profess with their mouths that God created nature, think otherwise of the Divine Providence than as of an empty sound. But the case really is, that the Divine Providence exists in the most minute particulars of nature, and in the most minute



particulars of human prudence, and by governing these particulars, governs universally.

202. The Divine Providence of the Lord is universal from things the most particular in this, that he created the universe, to the end that an infinite and eternal creation might exist therein from himself; and this creation exists by the Lord's forming from men a heaven, which appears before him as one man, in the image and likeness of himself. That heaven formed from men is such in the sight of the Lord, and that this was the end of creation, was shewn above, n. 27—45: and that the Divine, in all that it does, has respect to what is infinite and eternal, n. 56—69. The infinite and eternal to which the Lord has respect in forming his heaven out of men, is, that it may be enlarged to infinity and eternity; and thus that he may constantly dwell in the end of his creation. This creation which the Lord provided by the creation of the universe is infinite and eternal, and in this creation he is constantly engaged by his Divine Providence. Who that knows and believes from the doctrine of the church, that God is infinite and eternal—(*for the doctrine of all the churches in the Christian world holds, that God the Father, God the Son, and God the Holy Ghost, is infinite, eternal, uncreate, and omnipotent ; see the Athanasian Creed*)—can be so void of reason as not to assent, when he hears that God cannot do otherwise than respect infinity and eternity in his great work of creation,—(for how can he act otherwise when he acts from himself?)—and also that he respects this in the human race, out of which he forms his own heaven? What else then can the Divine Providence have for its end, but the reformation and salvation of the human race? And no one can be reformed of himself by his own prudence, but of the Lord by his Divine Providence; hence it follows, that except man is led by the Lord every moment, even every the most minute point of time, he departs from the way of reformation, and perishes. Every change and variation of state of the



human mind changes and varies something in the series of things present, and thereby of things consequent: what then must it not do in the progression to eternity? It is like an arrow shot from a bow, which, if its direction at first should decline ever so little from the mark, would diverge immensely at the distance of a mile or more; so would it be if the Lord, every the least moment, did not lead and govern the state of human minds. This the Lord does according to the laws of his Divine Providence; according to which it is also necessary, that it should appear to man as if he led himself; but the Lord foresees how he will lead or guide himself, and continually provides accordingly. That the laws of permission are also laws of the Divine Providence; that every man may be reformed and regenerated; and that there does not exist any such thing as predestination, will be seen in what follows.

203. Since, therefore, every man lives after death to eternity, and according to his life here has his place assigned to him either in heaven or in hell, and both these, as well heaven as hell, must be in such a form as to act as one, as was said before; and since no one can occupy any other place in that form but his own; it follows, that the human race throughout the whole world is under the auspices of the Lord, and that every one, from his infancy even to the end of his life, is led of him in the most minute particulars, and his place foreseen, and at the same time provided. From which considerations it is evident, that the Divine Providence of the Lord is universal, because it is in the most minute particulars; and that this is the infinite and eternal creation which the Lord has provided for himself by the creation of the universe. Of this universal providence man does not see any thing; and if he did, it could not appear to him otherwise than as scattered heaps and collections of materials, out of which a house is to be formed, appear to those who pass by; but by the



Lord it is seen as a magnificent palace, the building and enlarging of which is continually going on.

204. V. *That heaven and hell are in such a form.* That heaven is in the human form, has been made known in the work concerning *Heaven and Hell*, published in London in 1758, n. 59—102; also in the treatise concerning *The Divine Love and the Divine Wisdom*; and in some parts of this treatise; it is therefore unnecessary to give it further confirmation. It is said that hell also is in the human form, but it is in a monstrous human form, such as is that of the devil, by whom is meant hell in its whole complex. It is in the human form, because they also who are there were born men, and have moreover those two human faculties which are called liberty and rationality, although they have abused their liberty to will and to do evil, and their rationality to think and confirm it.

205. VI. *That they who have acknowledged nature alone and human prudence alone, constitute hell; and they who have acknowledged God and his Divine Providence, constitute heaven.* All they who lead an evil life interiorly acknowledge nature and human prudence alone, for such acknowledgment lies inwardly concealed in all evil, however it may be covered by things good and true; these being borrowed garments, or like perishable decorations of flowers, strewed over evil lest it should appear in its nakedness. That all who lead an evil life interiorly acknowledge nature and human prudence alone, is not known because of that common covering by which it is hid from view; but that they do nevertheless acknowledge them, may appear from the origin and cause of such acknowledgment, for the purpose of discovering which it may be expedient to explain, whence and what self-derived prudence is; then, whence and what the Divine Providence is; afterwards, who and what kind of persons they are who favour the latter, and also they who favour the



former; and lastly, that they who acknowledge the Divine Providence are in heaven, and they who acknowledge self-derived prudence are in hell.

206. WHENCE AND WHAT *self-derived prudence* is. It is from the proprium of man, which is his nature, and is called his soul, derived from the parent. This proprium is the love of self and the love of the world thence derived, or the love of the world and the love of self thence derived. The love of self is such, that it regards itself only, and looks upon others either as vile or of no account; or if it respects any person or thing, it is only so long as they honour and worship itself. Just like the effort to fructify and propagate which is contained in a seed, there lies concealed in the inmost of self-love a desire to become great, to be made a king if possible, and then if possible to be deified. Such is the devil, because he is essentially the love of self, being such that he adores himself, and favours no one who does not also adore him. He hates another devil like himself, because he wishes himself alone to be adored. As no love can exist without its consort, and the consort of love or of the will in man is called the understanding, therefore when the love of self inspires its love into the understanding its consort, it there becomes conceit, which is the conceit of self-derived intelligence, from which self-derived prudence proceeds. Now since the love of self desires to be sole lord of the world, consequently a god, therefore the concupiscences of evil, which are derivations thence, have from it life in themselves, as have in like manner the perceptions of concupiscences, which are all sorts of craft and cunning; and as have also the delights of concupiscences which are evils, and their thoughts which are falses. All these are like servants and ministers of their lord, and act at his command, not knowing that they do not act, but are acted upon, being acted upon by the love of self through the conceit of self-derived intelligence. Hence it is that self-derived prudence



lies concealed in every evil, by virtue of its origin. The reason why an acknowledgment of nature alone also lies concealed therein, is, because self-love has closed as it were its upper window, or sky-light, by which there is an open communication with heaven, and the side windows also, lest it should see and hear that the Lord alone governs all things, that nature in herself is void of life, that the proprium of man is hell, and consequently that the love of the proprium is the devil: then, having shut the windows, it is in the dark, and there makes a fire for itself, by which it sits down with its consort; and they reason like friends in favour of nature against God, and in favour of self-derived prudence against the Divine Providence.

207. WHENCE AND WHAT *the Divine Providence is*. It is a divine operation in the man who removes the love of self; for self-love, as before said, is the devil, and concupiscences and their delights are the evils of his kingdom, which is hell. These being removed, the Lord enters with affections of neighbourly love, and opens man's sky-light, and then his side windows, causing him to see that there is a heaven, a life after death, and everlasting happiness; and by means of the spiritual light and at the same time spiritual love then flowing in causes him to acknowledge that God by his Divine Providence governs all things.

208. WHO AND WHAT *kind of persons they are who favour the latter, and also they who favour the former*. They who acknowledge God, and his Divine Providence, are like the angels of heaven, who dislike to be led of themselves, and love to be led of the Lord: and a sign of their being led of the Lord, is, that they love their neighbour. But they who acknowledge nature, and their own prudence, are like infernal spirits, who dislike to be led of the Lord, and love to be led of themselves. These, if they are persons of distinction in a kingdom, desire to have dominion in all things. So, also, if they are primates of the church. If they are judges,



they pervert judgment, and exercise dominion over the laws. If men of learning, they apply scientifics to confirm the proprium of man and nature. If they are merchants, they act as thieves: if husbandmen, as robbers. They are all enemies of God, and deriders of the Divine Providence.

209. It is wonderful, that when heaven is opened to such, when they are told that they are mad, and when their madness is also made manifest to their perception, which is done by influx and illumination, they still, from indignation, shut heaven against themselves, and look down to the earth, under which is hell. This is the case with such of them in the spiritual world as are still out of hell, and yet of such a disposition; from which circumstance is evinced the error of those who think, If I were to see heaven, and hear the angels speak to me, I should acknowledge. Their understanding, however, does acknowledge, but if their will does not at the same time, they nevertheless do not acknowledge; for the love of the will infuses into the understanding whatever it chooses, and not *vice versa*; obliterating indeed every thing in the understanding which is not from itself.

210. VII. *That all these things cannot be effected, unless it appears to man that he thinks and disposes from himself.* That in case it did not appear to man, as if he lived from himself, and thus thought and willed, spake and acted as from himself, he would not be man, is fully demonstrated in the preceding pages: from which it follows, that if man did not dispose, as if from his own prudence, all things appertaining to his function and life, he could not be guided and regulated by the Divine Providence; for he would be like one standing with his hands hanging down, his mouth open, his eyes shut, and his breath indrawn, in expectation of influx. He would therefore divest himself of humanity, which consists in the perception and sensation that he lives, thinks, wills, speaks, and acts as if from himself; and at the same time he would divest himself of his two faculties,



liberty and rationality, by which he is distinguished from beasts. That without such appearance no man would possess receptibility and reciprocity, nor therefore immortality, is demonstrated above in this treatise, and also in that on the *Divine Love and the Divine Wisdom*. Therefore, if you desire to be led of the Divine Providence, use prudence, as a servant and minister, who may faithfully dispense the goods of his master. This prudence is the talent given to the servants to traffic with, of which they are to render an account (Luke xix. 13—25. Matt. xxv. 14—31). Prudence itself appears to man as his own, and is believed to be his own, so long as he keeps shut up within himself that most inveterate enemy of God and the Divine Providence, which is self-love, who dwells in the interiors of every man from his birth. If you do not know him,—for he desires not to be known,—he dwells securely, and guards the door, lest it should be opened by man, and he should thus be cast out by the Lord. That door is opened by man, when, as if from himself, he shuns evils as sins, with an acknowledgment that he does so from the Lord. It is this prudence with which the Divine Providence acts as one.

211. The reason why the Divine Providence operates so secretly, that scarcely any one knows that it exists, is, in order that man may not perish; for the proprium of man, which is his will, never acts as one with the Divine Providence. That proprium of man has an innate enmity against it; for it is that serpent which seduced our first parents, of which it is written, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head” (Gen. iii. 15). The serpent is evil of every kind; his head is self-love; the seed of the woman is the Lord; the enmity is between man’s self-love and the Lord, therefore also between the self-derived prudence of man and the Divine Providence of the Lord; for self-derived prudence is continually lifting up its head, and the Divine Providence is



continually keeping it down. If man felt this, he would be enraged and exasperated against God, and would perish; but while he does not feel or perceive it, he may be enraged and exasperated against men, against himself, and likewise against fortune, and yet not perish. Hence it is, that the Lord by his Divine Providence continually leads man in freedom, and being in freedom, it appears no otherwise to him than that he is led by his own proprium. To lead in freedom one who is in opposition to him that leads, is like raising from the earth a great resisting weight with pullies, by which means the weight and resistance is not felt: or as, when any one is in the power of an enemy, whose intention is to put him to death, which he does not then know, and a friend conducts his escape through unknown ways, and afterwards discovers to him the enemy's intention.

212. Who does not talk of fortune, and who does not acknowledge it, because he talks of it, and because he knows something of it by experience? But who knows what it is? That it is something, because it is and does exist, cannot be denied; and nothing can be and exist without a cause; but the cause of this something or of fortune is not known. Yet lest it should be denied, merely from ignorance of that cause, take dice, or cards, and play with them, or consult players: which of them denies fortune? for they play with it, and it with them, in a wonderful manner. Who can oppose it, if it is obstinate? Does it not in such case make a jest of prudence and wisdom? When you throw the dice and shuffle the cards, does it not seem as if it knew and disposed the evolutions and motions of the hands, to favour one more than another, from some certain cause? Can this cause exist from any other source, than the Divine Providence in ultimates, where, by constant and inconstant things, it deals wonderfully with human prudence, and at the same time conceals itself. That the Gentiles formerly acknowledged Fortune, and that they of Italy also built a temple for her at Rome, is



well known. Concerning this fortune, which is, as was said, the Divine Providence in ultimates, many things have been made known which it is not permitted me to reveal; and from which it was evinced to me, that it is not an illusion of the mind, nor a sporting of nature, nor something without a cause, for that is not any thing, but that it is an ocular testification, that there is the Divine Providence in the most minute particulars of the thoughts and actions of man. When the Divine Providence operates in the smallest particulars of matters so mean and trifling, what must it not do in the particulars of things not mean and trifling, such as the affairs of peace and war upon earth, and those of salvation and everlasting life in heaven!

213. But I know that human prudence brings over the rational faculty to take part with it, more than with the Divine Providence, because the latter does not appear, and the former does. It can be more easily conceded that there is one sole life, which is God, and that all men are recipients of life from him, as was abundantly shewn before; and this nevertheless amounts to the same thing, because prudence is of life. Who does not reason in favour of human prudence and nature, when he reasons from the natural or external man? Whereas, who does not reason in favour of the Divine Providence and of God, when he reasons from the spiritual or internal man? But write, I pray you, two books (I speak this to the natural man), one in favour of self-derived prudence, another in favour of nature, and fill them with plausible, probable, and likely arguments, such as in your opinion are solid; and when you have done, put them into the hand of any angel, and I know that there will be written under them these few words: They are all appearances and fallacies.

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THAT THE DIVINE PROVIDENCE HAS RESPECT TO THINGS ETERNAL, AND NOT TO THINGS TEMPORARY, EXCEPT SO FAR AS THEY ACCORD WITH THINGS ETERNAL.

214. **T**HAT the Divine Providence has respect to things eternal, and not to things temporary, except so far as they accord with things eternal, or make one with them, is to be demonstrated in the following order:—I. That temporary things relate to dignities and riches, therefore to honours and emoluments, in this world. II. That eternal things relate to spiritual honours and riches, which are of love and wisdom, in heaven. III. That things temporary and eternal are separated by man, but joined by the Lord. IV. That the conjunction of things temporary and eternal is the Divine Providence of the Lord.

215. I. *That temporary things relate to dignities and riches, therefore to honours and emoluments, in this world.* There are many temporary things, but yet they all relate to dignities and riches. By temporary things are meant those which either perish with time, or cease with the life of man in this world only; but by eternal things are meant those which do not perish and cease with time, therefore not with the life in this world. Since all temporary things, as was observed, have relation to dignities and riches, it is important that the following points should be understood, namely, what and whence are dignities and riches: what is the nature of the love of them for their own sake, and what the nature of the love of them for the sake of use: that these two loves are distinct from each other, as hell is from heaven: that the difference between these loves is difficult to be known by man: but of each of these distinctly. **FIRST, *What and whence are dignities and riches.*** Dignities and riches were totally different in the earliest ages, from what they afterwards successively became: dignities in the most ancient



times were no other than such as exist among parents and their children, which were dignities of love, full of respect and veneration in the latter for the former, not because they received from them birth, but instruction and wisdom, which is a second birth, in itself spiritual, because it was the birth of their spirit. This was the only dignity in the earliest ages, because then nations, families, and houses, dwelt separately, and were not formed into kingdoms as in the present day. It was the father of the family in whom that dignity resided. Those times were called by the ancients the golden age. But after those times the love of governing, from the sole delight of that love, successively crept in; and because enmity and hostility against those who would not submit, arose at the same time, therefore nations, families, and houses, assembled themselves together from necessity, and set over themselves one, whom at first they called a judge, afterwards a prince, and lastly a king and an emperor. Then also they began to fortify themselves by towers, bulwarks, and walls. From the judge, prince, king, or emperor, as from the head into the the body, a lust of domiunion spread itself like a contagion among many, and thence arose degrees of dignities, with honours conformable to them; and with them self-love, and the pride of self-derived prudence. The case was similar with regard to the love of riches. In the most ancient times, when nations and families dwelt distinctly from each other, there was no other love of riches than that of possessing the necessaries of life, which they procured for themselves by flocks and herds, and by fields, pastures, and gardens, from which they derived subsistence. Among their necessaries of life were also reckoned decent houses, furnished with all kinds of utensils, and likewise clothing. The care and management of all these things was the business of the parents, children, men-servants, and maid-servants in the house. But after the love of dominion began to prevail, and destroyed this state of society, the love of possessing wealth



beyond their necessities also invaded mankind, and grew to such a height as to produce a desire of possessing the wealth of all. These two loves are connected as it were by consanguinity; for he who desires to rule over all things, desires also to possess all, that thus all persons may become his servants, and he their sole lord and master. This is plainly manifested among those of the Popish religion, who have exalted their dominion even into heaven, unto the throne of the Lord, upon which they have placed themselves, and who covet also the riches of the whole earth, and amass treasures without end. *SECONDLY, What is the nature of the love of dignities and riches for their own sake, and what the nature of the love of them for the sake of use.* The love of dignities and honours for the sake of dignities and honours, is the love of self, properly the love of dominion arising from the love of self; and the love of riches and wealth, for the sake of riches and wealth, is the love of the world, properly the love of possessing the goods of others by any art whatever. But the love of dignities and riches for the sake of uses, is the love of uses, which is the same with the love of our neighbour; for that for the sake of which a man acts, is the end which he has in view, and is first or primary, while other things are means, and are secondary. With respect to the love of dignities and honours for their own sakes, which is the same with self-love, properly with the love of dominion from the love of self, it is the love of man's proprium, and the proprium of man is all evil. Hence it is that man is said to be born in all evil, and that his hereditary disposition is nothing but evil. The hereditary disposition of man is his proprium, in which he is, and into which he comes by self-love, principally by the love of dominion grounded in the love of self; for the man who is principled in that love, has respect to nothing but himself, and so immerses his thoughts and affections into his proprium. Hence it is that in the love of self there dwells a love of doing evil; the reason of which is, that the man does



not love his neighbour, but himself only; and he who loves himself alone, sees others as without himself, or as vile, or of no account, and despises them in comparison with himself, whilst he makes light of doing them mischief. It is from this cause that he who is in the love of dominion from the love of self, scruples not to defraud his neighbour, to commit adultery with his neighbour's wife, to slander him, to breathe revenge against him even unto death, to treat him cruelly, and the like. Man derives such evil dispositions from this circumstance, that the devil himself, with whom every one principled in self-love is conjoined, and by whom he is led, is nothing else than the love of dominion from the love of self; and he who is led of the devil, that is, of hell, is led into all the above evils, and is continually led by the delights of those evils. Hence it is, that all who are in hell have a desire to do mischief to every one; but they who are in heaven have a desire to do good to every one. From this opposition exists that middle state, in which man is placed, and in which he is, as it were, in an equilibrium, so that he can turn himself either to hell or to heaven; and in proportion as he favours the evils of self-love, he turns himself to hell, and in proportion as he removes those evils from himself, he turns himself to heaven. It has been given me to feel of what kind and how great is the delight of the love of dominion from the love of self. I was let into it in order that I might know it; and it was such, that it exceeded all the delights in the world. It was a delight of the whole mind from its inmost to its ultimate faculties, but was only felt in the body as a certain pleasure and gladness swelling in the breast. It was also given me to perceive, that from this delight, as from their fountain, flow the delights of all evils, as adultery, revenge, fraud, blasphemy, and every thing that is wicked in general. There is a similar delight also in the love of possessing the wealth of others by any art whatever, and in the concupiscences which are derivations from it; but yet not in the



same degree, unless it be joined to the love of self. With respect to dignities and riches, however, loved not for their own sake, but for the sake of uses, such love is not the love of dignities and riches, but the love of uses, to which dignities and riches are subservient as means; and this love is celestial: but of it more in what follows. **THIRDLY,** *That those two loves are distinct from each other as heaven and hell,* is evident from what has now been said; to which I will add, that all they who are in the love of dominion from the love of self, whoever they be, whether great or small, are in hell as to their spirit; and that all who are in that love, are in the love of all evils, which if they do not commit, they still in their spirit think them allowable, and therefore do them in the body, when the consideration of dignity and honour, and the fear of the law, do not prevent. And what is more, the love of dominion from the love of self conceals deeply within it hatred against God, consequently against the divine things of the church, and especially against the Lord. If persons influenced by this love acknowledge a God, they do it only with their mouths; and if they acknowledge the divine things of the church, they do it only for fear of losing credit. The reason why this love inmosty conceals in it hatred against the Lord, is, because it is the inmost tendency of it to desire to be a God, for it worships and adores itself alone; hence it is, that if any one honours it so much as to say that it has divine wisdom, and is the deity of the world, it loves such a one in its heart. It is otherwise with the love of dignities and riches for the sake of uses; this love being celestial, because, as has been observed, it is the same with the love of our neighbour. By uses are meant goods, and therefore by performing uses, is meant doing good; and by doing uses or good, is meant serving others and ministering to them. They who do so, although they be in dignity and in opulence, yet respect such dignity and opulence only as means of performing uses, consequently of



serving and ministering. These are they who are meant by these words of the Lord: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. xx. 26, 27). These also are they to whom dominion in heaven is intrusted by the Lord; for to them dominion is the means of performing uses, or doing good, consequently of serving; and when uses or good are the ends, or objects of the love, then it is not they who have dominion, but the Lord, for all good is from him. *FOURTHLY, That the difference between them is difficult to be known by man*, is, because most of those who are in dignity and in opulence also perform uses; but it is not known whether they perform them for the sake of themselves, or for the sake of the uses; and the less so, because in the love of self and of the world, there is more of the fire and ardour of performing uses than in those who are not in the love of self and of the world. The former, however, perform uses for the sake of fame or interest, therefore for the sake of themselves; but they who perform uses for the sake of uses, or good for the sake of good, do not perform them from themselves, but from the Lord. The difference between them is difficult to be known by man, because he does not know whether he is led of the devil or of the Lord. He who is led of the devil, performs uses for the sake of himself and the world; but he who is led of the Lord, does it for the sake of the Lord and of heaven; and all they perform uses from the Lord who shun evils as sins, while all they perform uses from the devil who do not shun evils as sins; for evil is the devil, and use or good is the Lord. Hereby and no otherwise is the difference known. Both in their external form appear alike, but in their internal form they are totally unlike. One is like gold which contains within it dross, but the other is like gold which is within pure gold. And one is like artificial fruit, which in its external form appears like fruit gathered from a tree, when nevertheless it is coloured



wax, which has within it dust or resin; but the other is like excellent fruit, delightful to the taste and smell, which has within it seeds.

216. II. *That eternal things relate to spiritual honours and riches, which are of love and wisdom in heaven.* As the natural man calls the delights of self-love, which are also the delights of the concupiscences of evil, goods, and also confirms himself in the notion that they are goods, he therefore calls honours and riches divine blessings; but when this natural man sees that the wicked, as well as the good, are advanced to honours and promoted to riches, and still more when he sees that the good are in contempt and poverty, and the wicked in glory and opulence, he thinks within himself, What is the meaning of this? It cannot be of the Divine Providence, for if Divine Providence governed all things, it would load the good with honours and wealth, and afflict the wicked with poverty and contempt, and thus compel the wicked to acknowledge that there is a God and a Divine Providence. But the natural man, unless illuminated by the spiritual man, that is, unless he is at the same time spiritual, does not see that honours and riches may possibly be blessings, and that possibly also they may be curses; nor, that when they are blessings they are from God, and when they are curses they are from the devil. That honours and wealth are also given by the devil is known, for thence he is called the prince of this world. Now since it is not known when honours and riches are blessings, and when they are curses, it shall therefore be shewn, but in this order: 1. That honours and riches are blessings, and that they are curses. 2. That honours and riches, when they are blessings, are spiritual and eternal; and that when they are curses, they are temporary and perishing. 3. That the honours and riches which are curses, in comparison with those which are blessings, are as nothing to every thing, or as that which does not exist in itself, to that which does exist in itself.



217. These three points are now to be separately illustrated. FIRST, *That honours and riches are blessings, and that they are curses.* Common experience testifies, that the pious as well as the impious, or the just as well as the unjust, that is, the good as well as the wicked, are in dignities and riches; yet it cannot be denied by any one, that the impious and unjust, that is, the wicked, go to hell, and the pious and just, that is, the good to heaven. This being true, it follows, that dignities and riches, or honours and wealth, are either blessings or curses; and that with the good they are blessings, and with the wicked curses. In the work concerning *Heaven and Hell*, published in London in the year 1758, n. 357—365, it is shewn, that in heaven and also in hell there are rich as well as poor, and great as well as little; from which it is evident, that dignities and riches, with those who are in heaven, were in this world blessings, and, with those who are in hell, were in this world curses. But whence it is that they are blessings, and whence that they are curses, every one may know, if he thinks a little on the subject from reason; namely, that they are blessings with those who do not place their hearts in them, and that they are curses with those who do place their hearts in them. To place the heart in them, is to love self in them; and not to place the heart in them, is to love uses and not self in them. The nature and quality of the difference between these two loves, was explained above, n. 215; to which may be added, that dignities and wealth seduce some, and do not seduce others. They seduce, when they excite the loves of man's proprium, which is the love of self; and that this is the love of hell, which is called the devil, was also shewn above; but they do not seduce, when they do not excite that love. The reason why the wicked as well as the good are advanced to honours and promoted to wealth, is, because the wicked as well as the good perform uses; but the wicked do so for the sake of the honour and interest of their own persons, and the good for the sake



of the honour and interest of the thing itself. The latter respect the honour and interest of the thing itself as principal causes, and the honour and interest of their own persons as instrumental causes; but the wicked respect the honour and interest of their own persons as principal causes, and the honour and interest of the thing itself as instrumental causes. Yet, who does not see, that the person, his function, and honour, is for the sake of the office which he administers, and not the contrary? Who does not see that a judge is for the sake of justice, a magistrate for the sake of the community, and a king for the sake of the kingdom, and not *vice versa*? Therefore also, according to the laws of a kingdom, every one is in dignity and honour suitable to the dignity of his office and the functions belonging to it; and there is a difference between them like that which exists between what is principal and what is instrumental. He who attributes the honour of his office to himself, or to his own person, appears in the spiritual world, when the same is represented, like a man with his body inverted, having his feet upward, and his head downward. **SECONDLY,** *That dignities and riches, when they are blessings, are spiritual and eternal, and when they are curses, are temporary and perishing.* There are dignities and riches in heaven as well as in this world; for there are governments there, consequently administrations and functions, and there are also commercial dealings, consequently riches, because there are societies and communities. The universal heaven is distinguished into two kingdoms, one of which is called the celestial, the other the spiritual kingdom, and each kingdom into innumerable societies, greater and smaller, all which, and in which all, are disposed in order according to the differences of love and the wisdom therefrom derived; the societies of the celestial kingdom according to the differences of celestial love, which is love to the Lord; and the societies of the spiritual kingdom according to the differences of spiritual love, which is



love towards their neighbour. As there are such societies, and all who compose them have been men in the world, consequently retain in them the loves in which they were principled in the world,—with this difference, that in another world they are spiritual, and that the dignities and riches themselves are spiritual in the spiritual kingdom, and celestial in the celestial kingdom,—it follows as a consequence, that they who have greater love and wisdom than others, have greater dignities and riches than others, and these are they to whom dignities and riches were blessings in this world. Hence may appear, what is the nature of spiritual dignities and riches, namely, that they belong to the thing and not to the person. Persons, indeed, who are in dignity in heaven, are in magnificence and glory, like that of kings upon earth; but yet they do not regard the dignity itself as any thing, but the uses, in the exercise and administration of which they are engaged. They receive every one the honours of his dignity, but they do not attribute them to themselves, but to the uses; and as all uses are from the Lord, they attribute them to the Lord, from whom they are derived. Such therefore are spiritual dignities and riches, which are eternal. But it is otherwise with those to whom dignities and riches in this world were curses. These, since they attributed them to themselves, and not to uses, and since they did not desire that uses should govern them, but that they should govern uses, which they only regarded as such so far as they were subservient to their own honour and glory, are therefore in hell, where they are vile drudges in contempt and misery; for which reason, as these dignities and riches perish, they are called temporary and perishing. Concerning both the latter and the former the Lord teaches as follows: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where



thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. vi. 19, 20, 21).

THIRDLY, *That dignities and riches which are curses, compared with those which are blessings, are as nothing to every thing, or as that which does not exist in itself, to that which does exist in itself.* Every thing which perishes and becomes nothing is inwardly in itself nothing; outwardly indeed it is something, and even appears to be much, and to some every thing, so long as it lasts, but in itself it is not. It is like a surface within which there is not any thing; or like a theatrical performer who appears in a king's apparel only till the play is ended. But that which remains to eternity is in itself something perpetually, therefore every thing; and moreover It Is, because it does not cease to be.

218. III. *That things temporary and eternal are separated by man, but are joined by the Lord.* The reason of this is, that all things appertaining to man are temporary, from which circumstance man may be called temporary; and all things appertaining to the Lord are eternal, whence the Lord is called eternal: temporary things are those which have an end and perish, but eternal things are those which have no end, and do not perish. That these two cannot be joined together, except by the infinite wisdom of the Lord, therefore, that they can be joined together by the Lord, and not by man, every one may see. But that it may be known, that these two are separated by man, and joined by the Lord, it shall be demonstrated in the following order. 1. What are temporary things and what eternal things. 2. That man is in himself temporary, and that the Lord is in himself eternal; that therefore nothing can proceed from man but what is temporary, and nothing from the Lord but what is eternal. 3. That temporary things separate from themselves eternal things, and that eternal things join to themselves temporary things. 4. That the Lord joins man to himself by appearances. 5. And by correspondences.



219. But these propositions are severally to be illustrated and confirmed by themselves. **FIRST, *What are temporary things, and what eternal things.*** Temporary things are all those which are proper to nature, and thence proper to man. Things proper to nature are especially spaces and times, both subject to limit and termination; and the things which are thence proper to man, are those of his proper will and his proper understanding, which are thence of his affection and thought, especially the things which are of his own prudence; which things, it is well known, are finite and limited. But things eternal are all things which are proper to the Lord, and from him are as it were proper to man. Things proper to the Lord are all infinite and eternal, therefore without time, consequently without limit and without end. The things which are thence as it were proper to man, are in like manner infinite and eternal; but nothing of these is of man, but of the Lord alone in him. **SECONDLY, *That man is in himself temporary, and that the Lord is in himself eternal; that therefore nothing can proceed from man but what is temporary, and nothing from the Lord but what is eternal.*** That man is in himself temporary, and the Lord in himself eternal, was stated above. Since nothing can proceed from any one but that which is in him, it follows, that nothing can proceed from man but what is temporary, and nothing from the Lord but what is eternal; for infinite cannot proceed from finite, and to suppose that it can is a contradiction; nevertheless infinite can proceed from finite, yet not from finite itself, but from infinite through it. So, on the other hand, finite cannot proceed from infinite, and to suppose this is also a contradiction; yet finite can be produced by infinite, but this is not to proceed, but to be created; on which subject see *The Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, from beginning to end. Therefore if finite proceeds from the Lord, as is the case in many things with man, it does not proceed from the



Lord, but from man ; and it may be said to proceed from the Lord through man, because it so appears. This may be illustrated by these words of the Lord : “ Let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these, cometh of evil ” (Matt. v. 37). Such is the communication of all in the third heaven ; for they never reason concerning things divine, whether they be so or not, but see in themselves from the Lord, that they are so or not so. Reasoning concerning things divine, whether they be so or not, arises from the reasoner’s not seeing them from the Lord, but desiring to see them from himself ; and that which man sees from himself is evil. But yet the Lord wills, not only that man should think and speak of things divine, but also reason concerning them, to the end that he may see that they are so or not so ; and such thought, discourse, or reasoning, provided it has for its end that he may see the truth, may be said to be from the Lord in man ; but it is from man, until he sees truth, and acknowledges it. In the mean time it is from the Lord alone, that man is capable of thinking, speaking, and reasoning ; for this he can do by virtue of his two faculties called liberty and rationality, which he possesses from the Lord alone. *THIRDLY, That temporary things separate from themselves eternal things, and that eternal things join to themselves temporary things.* By temporary things separating from themselves eternal things, is meant, that man who is temporary does so from the temporary things in himself ; and by eternal things joining to themselves temporary things, is meant, that the Lord, who is eternal, does so from the eternal things in himself, as was said above. In the preceding pages it was shewn, that there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord ; yet that the reciprocal conjunction of man with the Lord is not from man, but from the Lord ; also that the will of man is in opposition to the will of the Lord, or, what amounts to the same, that the self-derived prudence of man



is in opposition to the Divine Providence of the Lord ; from which considerations it follows, that man, from his own temporary things, separates from himself the eternal things of the Lord, but that the Lord joins eternal things to the temporary things of man, that is, joins himself to man and man to himself. As this subject has been fully treated of before, it is not necessary to add any further confirmation of it. *FOURTHLY, That the Lord joins man to himself by appearances:* for it is an appearance that man from himself loves his neighbour, does good, and speaks truth. If these things were not to appear to man as from himself, he would not love his neighbour, nor do good, nor speak truth, therefore would not be conjoined to the Lord ; but as love, good, and truth are from the Lord, it is evident that the Lord joins man to himself by appearances. This appearance, however, and the conjunction of the Lord with man, with the reciprocal conjunction of man with the Lord thereby, are abundantly treated of above. *FIFTHLY, That the Lord joins man to himself by correspondences.* This is done by means of the Word, the literal sense of which consists of mere correspondences. That by that sense there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, is shewn in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, from beginning to end.

220. IV. *That the conjunction of things temporary and eternal in man is the Divine Providence of the Lord.* As the subjects involved in this proposition cannot fall within the first perception of the understanding, except they be previously reduced to order, and unfolded and demonstrated according to it, therefore the arrangement of them shall be as follows. 1. That it is from the Divine Providence, that man by death puts off things natural and temporary, and puts on things spiritual and eternal. 2. That the Lord by his Divine Providence joins himself to things natural by things spiritual, and to things temporary by things eternal, according to uses.



3. That the Lord joins himself to uses by correspondences, and so by appearances according to confirmations by man.

4. That such conjunction of things temporary and eternal is the Divine Providence. But these points may be placed in a clearer light by explanations. *FIRST, That it is from the Divine Providence, that man by death puts off things natural and temporary, and puts on things spiritual and eternal.*

Things natural and temporary are extremes and ultimates (or the outermost and last or lowest things), into which man first enters, which he does when he is born, to the end that he may afterwards be introduced into things interior and superior; for extremes and ultimates are the continents (or those which contain or keep the whole together); and these exist in the natural world. Hence it is that no angel or spirit was immediately created such, but all were first born men, and so introduced; therefore, they have extremes and ultimates, which in themselves are fixed and stated, within which and by which their interiors can be contained in their state of connection. Man first puts on the grosser substances of nature, his body consisting of them; but these he puts off by death, and retains the purer substances of nature, which are next to what is spiritual, and which then are his continents. Besides, in extremes or ultimates, are all things interior or superior together, as was shewn before in its proper place; therefore every operation of the Lord is from primary and ultimate things at once, consequently in full. But as the extremes and ultimates of nature cannot receive things spiritual and eternal, for which the human mind is formed, as they are in themselves, and yet man is born that he may be made spiritual and live to eternity, therefore he puts them off, and retains only interior natural things, which are convenient, and accord with things spiritual and celestial, and serve them as continents. This is effected by the rejection of temporary and natural ultimates, which is the death of the body. *SECONDLY, That the Lord by his Divine*



*Providence joins himself to things natural by things spiritual, and to things temporary by things eternal, according to uses.* Natural and temporary things are not only those which are proper to nature, but also those which are proper to men in the natural world. Both these man puts off by death, and puts on things spiritual and eternal corresponding to them. That he puts on these according to uses, is fully shewn in the foregoing pages. The natural things which are proper to nature, relate in general to time and space, and in particular to the objects which are seen upon earth. These man relinquishes by death, and in place of them receives things spiritual, which are similar as to their outward aspect or appearance, but not as to their internal quality and essence; which subject also is treated of above. The temporary things, which are proper to men in the natural world, relate in general to dignities and riches, and in particular to the necessities of each individual, which are food, clothing, and a habitation. These also are put away and left by death, and those things put on and received which are similar to them as to their outward aspect or appearance, but not as to their internal quality and essence. All these derive their internal quality and essence from the uses of things temporary in the world; and uses are the goods which are called goods of charity. Hence it may appear, that to things natural and temporary the Lord by his Divine Providence joins things spiritual and eternal, according to uses. **THIRDLY,** *That the Lord joins himself to uses by correspondences, and so by appearances according to the confirmations of them by man.* As this point cannot but seem obscure to those who have not yet acquired a clear notion respecting the nature of correspondence and appearance, it must be illustrated by example and thus explained. All things in the Word are mere correspondences of things spiritual and celestial, and, because they are correspondences, they are also appearances; that is, all things in the Word are divine goods of the divine love, and



divine truths of the divine wisdom, which are naked in themselves, but clothed in the literal sense of the Word; therefore they appear like a man invested with a garment corresponding to the state of his love and wisdom; from which it is evident that if a man confirms in himself appearances, it is just as if he were to believe that garments are men. Thus, appearances become fallacies. It is otherwise if a man searches after truths, and sees them in appearances. Now as all uses, or truths and goods of charity, which a man does to his neighbour, he does either according to appearances or according to the truths themselves in the Word, if he establishes the confirmation of them in himself according to appearances, he is in fallacies, but if according to truths, he does as he ought to do. Hence it may appear, what is meant by the Lord's joining himself to uses by correspondences, and so by appearances, according to the confirmations of them by man. *FOURTHLY, That such conjunction of things temporary and eternal is the Divine Providence.* That this may be presented to the understanding in some degree of light, it is expedient to illustrate it by two examples,—by one which concerns dignities and honours, and by another which concerns riches and possessions. Both these in their external form are natural and temporary, but in their internal form spiritual and eternal. Dignities with their honours are natural and temporary, when a man has respect to himself personally in them, and not to the state and uses; for then he cannot but think interiorly with himself, that the state is for the sake of him, and not he for the state. He is like a king who thinks that his kingdom and all the people in it are for him, and not he for the kingdom and the people of which it consists. But the same dignities with their honours are spiritual and eternal, when a man considers himself personally as subservient to the state and to uses, and not them to him. If he does this, he is in the truth and in the essence of his dignity and honour, but if the other, then he is in correspondence and appearance,



which if he confirms in himself, he is in fallacies, and no otherwise in conjunction with the Lord than as they who are in falsities and evils derived therefrom, for fallacies are falsities with which evils join themselves. Such persons do indeed perform uses and do good ; but it is from themselves, and not from the Lord ; therefore, they put themselves in the place of the Lord. It is the same with regard to riches and possessions, which also are natural and temporary, as well as spiritual and eternal. Riches and possessions are natural and temporary with those who have respect to them alone, and to themselves in them, and in these two place all their pleasure and delight ; but they are spiritual and eternal with those who have respect to good uses in them, and have in these an interior pleasure and delight. With the latter, the exterior pleasure and delight also is made spiritual, and the temporary is made eternal ; therefore also after death they dwell in heaven, and in palaces there, the utensils of which are resplendent with gold and precious stones ; but these nevertheless they regard no otherwise than as externals deriving their splendour and transparency from internals, which are uses, and from them they have essential pleasure and delight, which in themselves are the bliss and happiness of heaven. A contrary lot is theirs, who have had respect to riches and possessions solely for their own sake and for the sake of self, therefore for the sake of externals and not at the same time of internals, consequently according to appearances and not according to their essences. Such persons, when they put off these things, as is the case when they die, put on the internals thereof, which, since they are not spiritual, cannot be otherwise than infernal ; for either the one or the other principle is in them, as both cannot be there together. Hence, instead of riches they experience poverty, and, instead of possessions, misery. By uses are meant, not only the necessities of life, which relate to food, clothing, and a habitation for a man and his family, but also the good of his country, of society, and



of his fellow-citizens. Such a good is commerce, when the love of it is the end, and that of money the means subservient, provided the merchant shuns and avoids frauds and evil arts as sins; but not so when the love of money is the end, and that of commerce the means subservient to it; for this is avarice, which is the root of all evils, as may be seen in Luke xii. 15, and the parable concerning it, verse 16—21.

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THAT MAN IS NOT ADMITTED INTERIORLY INTO THE TRUTHS OF FAITH AND THE GOODS OF CHARITY, EXCEPT SO FAR AS HE CAN BE KEPT IN THEM TO THE END OF LIFE.

221. IT is well known in the Christian world, that the Lord wills the salvation of all, and also that he is omnipotent; therefore many thence conclude, that he is able to save every one, and does save those who implore his mercy, especially those who implore it by the received form of faith,—that God the Father would have mercy for the sake of his Son,—particularly if, at the same time, they pray that they may receive that faith. That the case is altogether different, however, will be seen in the last article of this treatise, where it will be explained, that the Lord cannot act against the laws of his Divine Providence, because to act against them would be to act against his divine love and his divine wisdom, consequently against himself; and where also it will be seen, that such immediate mercy is not possible, because the salvation of man is effected by means, according to which no one can lead man, but He who wills the salvation of all, and is, at the same time, omnipotent, consequently the Lord. The means by which man is led of the Lord, are what are called the laws of the Divine Providence, among which also is this, that man is not admitted interiorly into the truths of wisdom

and the goods of love, except so far as he can be kept in them to the end of life. But in order that this may be evident to reason, it shall be explained in the following order. 1. That man may be admitted into the wisdom of spiritual things, and also into the love of them, and yet not be reformed. 2. That if man afterwards recedes from them, and runs counter to them, he profanes what is sacred. 3. That there are several kinds of profanation, but that this kind is the worst of all. 4. That therefore the Lord does not admit man interiorly into the truths of wisdom, and at the same time into the goods of love, except so far as he can be kept in them to the end of life.

222. I. *That man may be admitted into the wisdom of spiritual things, and also into the love of them, and yet not be reformed.* The reason is, because man has rationality and liberty. By rationality he can be elevated into wisdom almost angelic, and by liberty into a love not unlike angelic love; nevertheless, such as is the love, such is the wisdom: if the love is celestial and spiritual, the wisdom also becomes celestial and spiritual; but if the love is diabolical and infernal, the wisdom also is diabolical and infernal. The latter, indeed, may then appear in its external form, and consequently before others, as celestial and spiritual; but in its internal form, which is its very essence, it is diabolical and infernal, not outwardly but inwardly. That it is such, does not appear to men, because they are natural, and see and hear naturally, and the external form is natural; but it does so appear to the angels, because they are spiritual, and the internal form is spiritual. Hence it is evident, that man might be admitted into the wisdom of spiritual things, and also into the love of them, and yet not be reformed; but in this case only into the natural, and not the spiritual love of them. The reason is, because man can admit himself into natural love, but the Lord alone can admit him into spiritual love; and they who are admitted into the latter are reformed, but they who are only admitted into the former are not reformed; for

these last are for the most part hypocrites, and many of them of the order of Jesuits, who interiorly do not believe any thing divine, but exteriorly play with divine things after the manner of soothsayers.

223. By much experience in the spiritual world it has been made known that man possesses in himself the faculty of understanding the arcana of wisdom, like the angels themselves; for I have seen fiery devils, who, when they heard arcana of wisdom, not only understood them, but also spake them from their own rationality; but as soon as they returned to their diabolical love, they did not understand them, but instead of them things contrary to them, which were insanities, and which they then called wisdom. It has even been permitted me to hear that when they were in a state of wisdom, they laughed at their own insanity, and when they were in a state of insanity, they laughed at wisdom. A man who has been such in this world, when after death he becomes a spirit, is generally admitted into alternate states of wisdom and insanity, that he may distinguish the one from the other. But although from wisdom they see their insanity, yet when their option is given them, as it is to every one, they put themselves into a state of insanity, love it, and then hate a state of wisdom; the reason of which is, that their internal was diabolical, and their external as if it were divine. These are they who are meant by devils who pretend to be angels of light; and by him, who at the marriage had not on a wedding garment, and was cast into outer darkness, Matt. xxii. 11, 12, 13.

224. Who cannot see, that it is the internal from which the external exists; consequently, that the latter has its essence from the former? And who does not know by experience, that the external is able to appear otherwise than according to its essence from the internal? This is manifestly the case with hypocrites, flatterers, and dissemblers. And that man can assume a character not his own in externals, is

evident from players and mimics; for they can represent kings, emperors, and even angels, in their tone of voice, speech, face, and gesture, as though they were really such; when nevertheless they are nothing but imitators. These observations are made, because man in a similar manner can act the sycophant in matters of a civil and moral nature as in those of a spiritual nature; and it is well known, also, that many do so. As, therefore, the internal in its essence is infernal, and the external in its form appears spiritual, when nevertheless the external derives its essence from the internal, as before observed, it may be asked where that essence lies concealed in the external. It does not appear in the gesture, nor in the tone of voice, nor in the speech, nor in the face; but yet it lies concealed interiorly in all the four. That it lies interiorly concealed in them, is evident from the case of such persons in the spiritual world; for when man goes out of the natural world into the spiritual world, which he does when he dies, he leaves his externals with his body, and retains his internals which he had treasured up in his spirit; and then, if his internal was infernal, he appears a devil, such also as he had been as to his spirit when he lived in the world. Who does not acknowledge, that every man leaves externals with his body, and enters into internals when he becomes a spirit? To this I may add, that in the spiritual world there is a communication between the affections and the thoughts derived from them, whence no one can speak otherwise than as he thinks; also, that every one there changes his face, and becomes like his affection, so that it is apparent what he is from his face also. Hypocrites are sometimes permitted to speak otherwise than as they think; but the sound of their voice is altogether discordant to the interiors of their thoughts, and from such discordance they are discovered. Hence it may appear, that the internal lies concealed interiorly in the tone, speech, face, and external gesture; and that this is not perceived by men in

the natural world, but manifestly by the angels in the spiritual world.

225. From these considerations, then, it is evident, that man, so long as he lives in the natural world, can be admitted into the wisdom of spiritual things, and also into the love of them; and that this may and can be done, with those who are merely natural, as well as those who are spiritual; yet with this difference, that the latter are reformed by them, but the former are not. It may also appear as if the merely natural loved wisdom; but they love it no otherwise than as an adulterer loves a noble courtesan, with whom he speaks flatteringly, to whom he presents rich garments, and of whom, nevertheless, he thinks with himself at home, that she is nothing but a vile whore, whom I will make believe that I love her, because she favours my lust; but if she does not favour it, I will reject her. His internal man is this adulterer, and his external man is this woman.

226. II. *That if man afterwards recedes from them, and runs counter to them, he profanes what is holy.* There are several kinds of profanation of what is holy, which will be noticed in the following article: but this kind is the most grievous of all; for they who are profaners of this kind, become after death no longer men. They live indeed, but continually in a fantastical delirium, and appearing to themselves to be flying on high, and when they are still they play with fantasies, which are seen by them as things real; and as they are no longer men, they are not called he and she, but it: even when they are seen in the light of heaven, they appear like skeletons, some like skeletons of a bony colour, some fiery, and some dry. That they who are guilty of this kind of profanation become such after death, is not known in the world; and it is not known because the cause of it is not known. The cause of it is, that when a man first acknowledges divine things, and believes them, and afterwards recedes and denies them, he then mixes holy with profane

things; which, when mixed, cannot be separated otherwise than by the destruction of the whole. But that this may be more clearly perceived, it shall be explained in the following order: 1. That whatsoever a man thinks, speaks, and does from his will, is appropriated to him and remains,—as well good as evil. 2. That the Lord by his Divine Providence continually provides and disposes, that evil may be by itself, and good by itself, so that they may be separated. 3. That this cannot be done, if man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them. 4. That he then mixes good and evil in such a manner that they cannot be separated. 5. And as good and evil with every man are to be separated, and in such a one cannot be separated, therefore he is destroyed as to every thing truly human.

227. These are the causes why a thing so enormous exists; but as these causes are in obscurity from ignorance respecting them, they shall be explained, in order that they may be evident to the understanding. *FIRST, That whatsoever a man thinks, speaks, and does from his will, is appropriated to him and remains,—as well good as evil.* This was shewn above, n. 78—81. For man has an external or natural memory, and an internal or spiritual memory: in the latter are inscribed all and every thing whatsoever that he had thought, spoken, and done from his will in the world, and that so perfectly as to every particular, that no one thing is wanting. This memory is the book of his life, which after death is opened, and according to which he is judged. Concerning this memory more is adduced in the work on *Heaven and Hell*, n. 461—465, from my own experience. *SECONDLY, But that the Lord by his Divine Providence continually provides and disposes, that evil may be by itself, and good by itself, so that they may be separated.* Every man is both in evil and in good; for he is in evil from himself, and in good from the Lord: and he cannot live unless he be in

both. For if he were in himself alone, and so in evil only, he would not have any life; nor if he were in the Lord alone, and so in good only, would he have any life; for man in *the latter kind of life* would be as it were suffocated, continually gasping for breath, or like one in the agonies of death; and in *the former kind of life* he would be extinct, for evil without any good is in itself dead; therefore every man is in both. But the difference is, that one is interiorly in the Lord, and exteriorly as if in himself; while the other is interiorly in himself, but exteriorly as if in the Lord. The latter is in evil, and the former in good, yet each is in both good and evil. The reason why this is also the case with a wicked man, is, because he is in the good of civil and moral life, and also exteriorly in some good of spiritual life; and is kept besides in rationality and liberty by the Lord, in order that he may have the power of being in good: this is the good by which every man, even the wicked, is led of the Lord. From these considerations it may be seen, that the Lord separates evil and good, that the one may be interior and the other exterior, and so provides that they may not be mixed. *THIRDLY, But that this cannot be done, if man first acknowledges the truths of faith, and lives according to them, and afterwards recedes and denies them.* This is evident from what has now been said; first, that every thing which a man thinks, speaks, and does from the will, is appropriated to him and remains; and, secondly, that the Lord by his Divine Providence continually provides, and so disposes things, that good may be by itself, and evil by itself, and that they may be separated. Moreover, they are separated by the Lord after death; from those who are interiorly evil and exteriorly good, the good is taken away, and they are thus left in their evil; but the case is reversed with those who are interiorly good, and exteriorly like other men have acquired wealth, sought after dignities, been delighted with various worldly things, and have favoured some concu-

piscences ; for in these, nevertheless, good and evil are not mixed, but separate, as internal and external ; thus in their external form they have been, in many respects, like the wicked, yet not in their internal form. So, also, on the other hand, in the wicked who, in their external form, have appeared like the good, in regard to piety, divine worship, words, and actions, and yet, in their internal form, have been wicked, the evil is separated from the good. But in those who have first acknowledged the truths of faith, and lived according to them, and afterwards have run counter, and rejected them, especially if they have denied them, goods and evils are no longer separated, but mixed together ; for such a man has appropriated to himself good, and has also appropriated to himself evil, and so has joined and mixed them. *FOURTHLY, That in this case he mixes good and evil in such a manner that they cannot be separated,* follows from what has just now been said ; and if evil cannot be separated from good, and good from evil, he can neither be in heaven nor in hell. Every man must be either in one or the other ; he cannot be in both ; for in that case he would be one while in heaven, and another while in hell ; when in heaven he would act in favour of hell, and when in hell he would act in favour of heaven, and so destroy the life of all who were about him,—the celestial life in the angels, and the infernal life in the devils,—whereby the life of every one would perish ; for the life of every one must be his own, no one living in a life foreign to his own, still less in one that is opposite. Hence it is, that in every one after death, when he becomes a spirit or a spiritual man, the Lord separates good from evil and evil from good,—good from evil in those who are interiorly in evil, and evil from good in those who are interiorly in good ; which is according to his own words : “ Whosoever hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath ” (Matt. xiii. 12 ; xxv. 29 ; Mark iv. 25 ; Luke viii. 18 ; xix. 26). *FIFTHLY,*

As good and evil in every man are to be separated, and in such a one cannot be separated, therefore he is destroyed as to every thing truly human. What is truly human every one has from rationality, so that he can see and know, if he will, what is true and what is good, and can also will, think, speak, and do good from liberty, as was shewn before; but this liberty with its rationality is destroyed in those who have mixed good and evil in themselves; for they cannot from good see evil, nor from evil know good, because they make one: they have therefore no longer the faculty or power of rationality, nor consequently have they any liberty. This is the reason why they are as mere fantastical delirious beings, as was said above, and no longer appear as men, but like bones covered with skin, and therefore when they are named, they are not called he or she, but it. Such is the lot of those who in this manner mix things holy with profane; but there are several kinds of profanation, which are not of this nature, to be noticed in the subsequent article.

228. No man thus profanes things holy who does not know them; for he who does not know them, cannot acknowledge them, and afterwards deny them; they therefore who are without the Christian world, and do not know any thing of the Lord, and of redemption and salvation by him, do not profane the holiness thereof, when they do not receive it, nor even when they speak against it. Neither do the Jews themselves profane it; because from their infancy they have refused to receive and acknowledge it. It would be otherwise if they received and acknowledged, and afterwards denied it, which however is very rare; for many of them acknowledge it exteriorly, and deny it interiorly, being like hypocrites. But they profane things holy, by mixing them with what is profane, who first receive and acknowledge them, and afterwards depart from them and deny them. Their receiving and acknowledging them in their infancy and childhood, is of no account, for this all Christians do, because at

that age they do not receive and acknowledge the things which are of faith and charity from any rationality and liberty, that is, in the understanding from the will, but only from memory and the authority of masters; and if they live according to them, it is out of blind obedience: but if, when man comes into the use of his rationality and liberty, which he does successively as he grows up, he then acknowledges truths and lives according to them, and afterwards denies them, he mixes things holy and profane, and instead of a man, becomes such a monster as was described above. If man is in evil, however, from the time he becomes possessed of rationality and liberty, that is, from the time he begins to think for himself, even to the period of youth, and afterwards acknowledges the truths of faith and lives according to them, provided he then abides in them to his life's end, he does not mix them; for the Lord then separates the evils of his former life from the goods of his latter life: this is the case with all who repent. But of this more in what follows.

229. III. *That there are several kinds of profanation of what is holy, and that this kind is the worst of all.* In the most common or general sense, by profanation is meant all impiety, therefore by profaners are meant all impious persons, who in their hearts deny God, the sanctity of the Word, and consequently the spiritual things of the church, which are sanctity itself, and concerning which they also speak impiously. Of such profaners, however, we are not here treating, but of those who profess to believe in God, who maintain the sanctity of the Word, and who acknowledge the spiritual things of the church, and yet do this for the most part with their mouths only. The reason why these are guilty of profanation, is, because what is holy from the Word is in and with them, and this, which is in them and which constitutes some part of their understanding and will, they profane; but in the impious, who deny the Divine Being and all things divine, there is nothing holy for them to

profane. They are profaners indeed, but are not the profane.

230. The profanation of what is holy is meant in the second commandment of the decalogue, by **THOU SHALT NOT PROFANE THE NAME OF THY GOD**; and that it ought not to be profaned is meant in the Lord's Prayer, by, **HALLOWED BE THY NAME**. What is understood by the name of God, is scarcely known by any in the Christian world; the reason of which is, because it is not known that in the spiritual world there are not names as in the natural world, but that every one is named according to the quality of his love and wisdom; for as soon as any one comes into society or association with others, he is immediately named according to his quality there. He is named by spiritual language, which is such, that it can give a name to every thing, because each letter in its alphabet signifies a thing; and several letters joined into a word, which constitute the name of a person, include the entire state of the thing. This is one of the wonderful things in the spiritual world. Hence it is evident, that by the name of God in the Word is signified God, with every thing divine which is in him, and proceeds from him; and as the Word is the proceeding divine, it is the name of God; as, likewise, all the divine things, which are called spiritual things of the church, are from the Word, they are also the name of God. From these considerations it may be seen what is meant in the second commandment in the decalogue by *Thou shalt not profane the name of God*, and in the Lord's Prayer, by *Hallowed be thy name*. Similar is the signification of the name of God and of the Lord, in many places of the Word in both Testaments, as in Matt. vii. 22; x. 22; xviii. 5, 20; xix. 29; xxi. 9; xxiv. 9, 10; John i. 12; ii. 23; iii. 17, 18; xii. 13, 28; xiv. 14, 15, 16; xvi. 23, 24, 26, 27; xvii. 6; xx. 31; besides other places, and very many in the Old Testament. He who knows this signification of name, may know what is signified by these words of the Lord: "He that re-

ceiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward" (Matt. x. 41). He who, by the name of a prophet, by a righteous man, and a disciple, here understands only a prophet, a righteous man, and a disciple, does not understand any other than barely the literal sense, nor does he know what is the reward of a prophet, the reward of a just man, and the reward of a cup of cold water given to a disciple, when, nevertheless, by the name and the reward of a prophet is meant the state and felicity of those who are in divine truths; by the name and the reward of a righteous man, the state and felicity of those who are in divine goods; and by a disciple, those who are in some spiritual things of the church, a cup of cold water being something of truth. That the quality of the state of love and wisdom, or of goodness and truth, is signified by name, is also evident from these words of the Lord: "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out" (John x. 2, 3). To call his sheep by name, is to teach and lead every one who is in the good of charity, according to the state of his love and wisdom. By the door is meant the Lord, as is evident from verse 9th of the same chapter; "I am the door: by me if any man enter in, he shall be saved." From which it is evident, that the Lord himself is to be approached, in order that any one may be saved; and that he who approaches him is the shepherd of the sheep; but he who does not approach him is a thief and a robber, as it is said in the first verse of that chapter.

231. Since by the profanation of what is holy is meant profanation by those who are acquainted with the truths of

faith and the goods of charity from the Word, and also in some measure acknowledge them, and not they who are not acquainted with them, nor they who from impiety entirely reject them; therefore what follows is said not of the latter, but of the former. The kinds of profanation by these are several, some lighter and some more grievous than others; but they may be referred to these seven. **THE FIRST KIND OF PROFANATION IS COMMITTED BY THOSE *who jest from the Word, and concerning the Word, or from and concerning the divine things of the church.*** This is done by some persons from a bad habit, by taking names or forms of speech out of the Word, and introducing them into unseemly and sometimes filthy discourse; which cannot but be connected in some degree with a contempt of the Word. Yet the Word in the whole and in every particular is divine and holy; for every Word thereof contains in its bosom something divine, by which it has communication with heaven. But this kind of profanation is lighter, or more grievous, in proportion to the acknowledgment of the sanctity of the Word, and the indecency of the discourse into which it is introduced by those who make a jest of it. **A SECOND KIND OF PROFANATION IS COMMITTED BY THOSE *who understand and acknowledge divine truths, and yet live contrary to them.*** They, however, profane them more lightly who only understand them, while they who acknowledge them also profane them more grievously; for the understanding only teaches, much in the same manner as a preacher teaches, and does not conjoin itself with the will from itself; but acknowledgment conjoins itself, for nothing can be acknowledged without the consent of the will. Nevertheless, this conjunction is various, and the profanation is according to the conjunction, when the life is contrary to the truths which are acknowledged. For example, if any one acknowledges that revenge and hatred, adultery and fornication, fraud and deceit, blasphemy and lies, are sins against God, and yet commits them, such a one

is in the more grievous degree of this kind of profanation; for the Lord says; "That servant which knew his Lord's will, and did not according to his will, shall be beaten with many stripes" (Luke xii. 47). And in another place, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remains" (John ix. 41). But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths. They who acknowledge genuine truths, and yet do not live according to them, appear in the spiritual world without the light and heat of life in the tone of their voice and speech, as if they were mere sloths.

A THIRD KIND OF PROFANATION IS COMMITTED BY THOSE *who apply the literal sense of the Word to confirm evil loves and false principles.* The reason is, because a confirmation of what is false is a negation of the truth, and a confirmation of evil is a rejection of good. The Word contains in its bosom nothing but divine truth and divine good; and this in the ultimate sense, which is the literal sense, does not appear in genuine truths, except where it teaches concerning the Lord and the essential way of salvation, but in truths clothed, which are called appearances of truth; therefore this sense may be wrested to confirm heresies of many kinds. But he who confirms evil loves, offers violence to divine goods; and he who confirms false principles offers violence to divine truths. This latter violence is called the falsification of truth, but the former the adulteration of good. They are both understood by bloods in the Word; for the spiritual holiness, which is also the spirit of truth proceeding from the Lord, is interiorly in every particular of the literal sense of the Word; and this holiness is violated when the Word is falsified and adulterated. That this is profanation is evident. A FOURTH KIND OF PROFANATION IS COMMITTED BY THOSE *who with their mouths speak things pious and holy, and also in their tone of voice and gesture counterfeit affections of the love of such things, yet in their hearts do not believe and love them.*

Most of these are hypocrites and Pharisees, from whom after death every truth and good is taken away, and then they are sent into outer darkness. Of this kind, those who have confirmed themselves against what is divine, and against the Word, thence also against the spiritual things of the Word, sit silent in that darkness, impotent of speech, and desirous to babble about things pious and holy, as they did in the world, but they are not able; for in the spiritual world every one is forced to speak as he thinks, and a hypocrite wishes to speak otherwise than as he thinks, consequently there is an opposition in the mouth, by reason of which he can only mutter. Hypocrites, nevertheless, are lighter or more grievous, according to confirmations against God, and reasonings exteriorly in favour of God. A FIFTH KIND OF PROFANATION IS COMMITTED BY THOSE *who attribute to themselves things divine.* These are they who are meant by Lucifer in Isaiah xiv. By Lucifer is there meant Babel, as may appear from the 4th and 22d verses of that chapter, where also their lot is described. The same are likewise meant and described by the whore sitting upon the scarlet coloured beast, in Revelation xvii. Babel and Chaldæa are mentioned in many parts of the Word; and by Babel is there meant profanation of good, and by Chaldæa profanation of truth, both in those who attribute to themselves things divine. A SIXTH KIND OF PROFANATION IS COMMITTED BY THOSE *who acknowledge the Word, and yet deny the Lord's divinity.* These are called in the world Socinians, and some of them Arians: the lot of both these is, that they invoke the Father, and not the Lord; and continually pray the Father, some of them also for the sake of the Son, that they may be admitted into heaven, but in vain, until they become without hope of salvation; and they are then let down into hell among those who deny God. These are they who are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come (Matt. xii. 32.) The reason is,

because God is one in person and in essence, in whom there is the trinity, and this God is the Lord; and as the Lord is also heaven, and consequently they who are in heaven are in the Lord, therefore they who deny the Lord's divinity cannot be admitted into heaven, and be in the Lord. That the Lord is heaven, and that consequently they who are in heaven are in the Lord, was shewn above. A SEVENTH KIND OF PROFANATION IS COMMITTED BY THOSE *who first acknowledge divine truths, and live according to them, and afterwards recede and deny them.* This is the worst kind of profanation, because such persons mix things holy and profane in such a manner that they cannot be separated, and yet in order to their admission either into heaven or hell, they must be separated; and as in such persons this cannot be effected, all the intellectual and voluntary human faculty is destroyed, and they become no longer men, as was said before. It is nearly the same with those who acknowledge in their hearts the divine things of the Word and of the church, and entirely immerse them in their proprium, which is the love of having dominion over every thing, and of which much has been said above; for these after death, when they become spirits, will not be led of the Lord, but entirely of themselves; when their love is not restrained, they desire not only to rule over heaven, but also over the Lord; and because they cannot do so, they deny the Lord, and become devils. It is to be observed, that the life's love, which is also the ruling love, remains in every one after death, and that it cannot be removed. The profane of this kind are meant by the lukewarm, of whom it is thus written in the Revelation: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art neither cold nor hot, I will spew thee out of my mouth" (iii. 15, 16). This kind of profanation is also thus described by the Lord in Matthew: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none. Then he saith, I

will return into the house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (xii. 43, 45). The conversion of a man is here described by the unclean spirit's going out of him; his returning to his former evils, after casting out things true and good, is described by the return of the unclean spirit with seven others more wicked than himself into the house, which he found garnished for him; and the profanation of what is holy by what is profane, is described by the last state of that man being worse than the first. The same is understood by the passage in John, where Jesus said to him who was healed in the lake of Bethesda, "Sin no more, lest a worse thing come unto thee" (v. 14). That the Lord provides, that man may not interiorly acknowledge truths, and afterwards recede from them and become profane, is meant by these words: "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John xii. 40). Lest they should be converted and I should heal them, signifies, lest they should acknowledge truths and then recede, and so become profane. For the same reason the Lord spake by parables, as he himself says (Matt. xiii. 13). The Jews being forbid to eat fat and blood (Lev. iii. 17; vii. 23, 25), signified that they were not to profane things holy; for fat signified divine good, and blood divine truth. That man being once converted ought to continue in good and truth to the end of his life, the Lord teaches in Matthew. Jesus said, "He that endureth to the end shall be saved," (x. 22; also in Mark xiii. 13.)

232. IV. *That therefore the Lord does not admit man interiorly into the truths of wisdom, and at the same time into the goods of love, except so far as he can be kept in them*

to the end of life. In demonstrating this we must proceed distinctly, for two reasons ; first, because it nearly concerns the salvation of mankind ; secondly, because on a knowledge of this law depends a knowledge of the laws of permission, to be treated of in the following section. It nearly concerns the salvation of mankind ; because, as was observed before, he who first acknowledges the divine things of the Word, and thence those of the church, and afterwards recedes from them, very grievously profanes what is holy. Therefore that this arcanum of the Divine Providence may be disclosed in such a manner, that the rational man may see it in its true light, it shall be unfolded in the following series. 1. That evil and good cannot exist together in the interiors of man, nor consequently the falsity of evil and the truth of good at the same time. 2. That good and the truth of good cannot be infused by the Lord into the interiors of man, except in proportion as evil and the falsity of evil is thence removed. 3. If good with its truth were infused there before, or in a greater degree than that in which evil with its falsity is removed, man would recede from good and return to his evil. 4. That when man is in evil, many truths may be infused into his understanding, and treasured up in his memory, without being profaned. 5. But that the Lord by his Divine Providence most especially provides, that they be not received thence by the will, before or in greater proportion than that in which man removes evils in the external man as if of himself. 6. That if they were received sooner, or in greater proportion, the will would adulterate the good, and the understanding would falsify the truth, by mixing them with evils and falsities. 7. That therefore the Lord does not admit man interiorly into the truths of faith and the goods of love, except so far as he can be kept in them to the end of life.

233. In order, therefore, that this arcanum of the Divine Providence may be disclosed in such a manner that the rational man

may see it in his light, the things which have now been adduced shall be severally explained. *FIRST, That evil and good cannot exist together in the interiors of man, nor consequently can the falsity of evil and the truth of good.* By the interiors of man is meant the internal of his thought, of which man does not know any thing before he comes into the spiritual world and its light, which is the case after death. In the natural world, this can only be known from the delight of his love in the external of his thought, and from evils themselves when he explores them in himself; for, as was shewn above, the internal of thought in man coheres with the external of thought in so close a connection, that they cannot be separated; but of this more may be seen above. Good and the truth of good, and evil and the falsity of evil, are spoken of, because good cannot exist without its truth nor evil without its falsity, they being connubial partners or consorts; for the life of good is from its truth, and the life of truth from its good: it is the same with evil and its falsity. That in the interiors of man there cannot exist evil with its falsity and at the same time good with its truth, may be seen by the rational man without explanation; for evil is opposite to good, and good is opposite to evil, and two opposites cannot exist together. There is also in all evil an inherent hatred against good, and in all good an inherent love of defending itself against evil, and removing the same from it; from which it follows, that the one cannot dwell with the other. If they were together, a conflict and combat would first arise, and destruction would follow; which also the Lord teaches in these words: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. xii. 25, 30); and in other places. No one can at the same time "serve two masters; for either he will hate the one and love the other" (Matt. vi. 24). Two opposites

cannot exist together in one substance or form, without its being distracted and perishing. Were one to advance and approach the other, they would separate themselves altogether like two enemies, of which one would retire within his camp or fortifications, and the other would remain without. This is the case with evils and goods in a hypocrite, who possesses both; but evil is within, and good without, and thus they are separate and not mixed. From these things it is plain, that evil with its falsity, and good with its truth, cannot exist together. **SECONDLY**, *That good and the truth of good cannot be infused by the Lord into the interiors of man, except in proportion as evil and the falsity of evil is thence removed.* This is a necessary consequence of what precedes; for since evil and good cannot exist together, good cannot be implanted before evil is removed. It is affirmed of the interiors of man, by which is meant the internal of thought; and in the interiors which are here treated of, either the Lord or the devil must dwell. The Lord is there after reformation, and the devil is there before it; therefore, in proportion as man suffers himself to be reformed, the devil is cast out, but in proportion as he does not suffer himself to be reformed, the devil remains. Who may not see that the Lord cannot enter so long as the devil is there? and he is there so long as man keeps the door closed by which he is brought into communication with the Lord. That the Lord enters, when that door is opened by means of man, he himself teaches in the Revelation: "I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (iii. 20). The door is opened by man's removing evil, which he does by shunning and avoiding it as infernal and diabolical; for whether it be called evil, or the devil, it is the same thing; and, on the other hand, whether you say good, or the Lord, it is the same thing; for inwardly the Lord dwells in all good, and the devil dwells in all evil. Hence the truth

of this position is evident. *THIRDLY, If good with its truth were infused before, or in a greater degree than that in which evil and its falsity is removed, man would recede from good and return to his evil.* The reason is, because evil would prevail; and that which prevails, conquers, if not at the time, yet afterwards. While evil continues to prevail, good cannot be introduced into the inmost apartments of the mind, but only into the outer courts, because, as was said, evil and good cannot exist together; and that which is only in the outer courts is removed by its enemy which is in the inner apartments, whereby there is a recession from good and a return to evil, which is the worst kind of profanation. Besides, the very delight of man's life is to love himself and the world above all things; and this delight cannot be removed in a moment, but must be done successively. According to the proportion of this delight which remains in man is the prevalence of evil; and this evil can be removed no otherwise than by making the love of self to become the love of uses, and admitting the love of rule, not for the sake of self, but for the sake of being useful; for so uses constitute the head, the love of self or the love of rule at first constituting the body under that head, and afterwards the feet upon which he walks. Who does not see that good constitutes the head, and that when good constitutes the head, the Lord is there, good and use being one? Who does not see, that if evil constitutes the head, the devil is there; and that, as civil and moral good, and also spiritual good in its external form, are nevertheless to be received, these then constitute the feet, and the soles of the feet, and are trampled upon? Since, therefore, the state of man's life is to be inverted, so that what is above may be placed below, and this conversion cannot be effected in a moment (for that supreme delight of life, which proceeds from the love of self and thence of dominion, cannot be diminished except successively, and so changed into the love of uses), for this reason

good cannot be introduced by the Lord before or in a greater degree than that in which evil is removed; and if it were infused sooner, or in greater quantity, man would recede from good and return to his evil. *FOURTHLY, That when man is in evil, many truths may be introduced into his understanding, and treasured up in his memory, without being profaned.* The reason is, because the understanding does not flow into the will, but the will into the understanding; and as the understanding does not flow into the will, many truths may be received by it, and be stored up in the memory, yet not be mixed with the evil of the will, and thus what is holy not be profaned. Besides, it is incumbent on every one to learn truths from the Word, or from preachings, to deposit them in the memory, and to think of them; for it is the duty of the understanding, from the truths which are in the memory, and thence enter into the thought, to teach the will, that is, teach the man, what he ought to do; this therefore is a principal means of reformation: when truths are only in the understanding and thence in the memory, they are not in a man, but without him. The memory of man may be compared with the ruminatory stomach in which certain animals deposit their food, which, so long as it is there, is not in their body, but out of it; but as soon as they bring it up thence, and swallow it, it enters into the life and nourishes the body. In man's memory, however, the provision stored up is not material but spiritual, truths being meant, and in itself consists of knowledges; and in proportion as man, by the exercise of his thinking principle, which is a kind of rumination, takes it thence, his spiritual mind is nourished. It is the love of the will which has a desire, and as it were an appetite, for truths thus deposited, causing them to be imbibed and converted into nourishment. If that love is evil, it has a desire and as it were an appetite for unclean things; but if good, it has a desire, and as it were an appetite for clean things; and those things which do not

agree with it, it separates, puts away, and casts out, which is effected by various means. *FIFTHLY, But that the Lord by his Divine Providence most especially provides that they be not received thence by the will before or in greater proportion than that in which man removes evil in the external man as if of himself;* for that which is from the will enters into the man, is appropriated to him, and becomes a principle of his life; and in the life itself, which man has from the will, evil and good cannot exist together, for in such case he would perish. But both may be in the understanding, and are there called falsities of evil or truths of good, yet not together; for in such case man would not be able to know evil from good or good from evil; but they are distinguished and separated there like a house into interior and exterior apartments. When a wicked man thinks and speaks good things, he then thinks and speaks exteriorly, but when evil things, then interiorly; wherefore when he speaks good things, his speech issues as it were from the wall of the house, and may be compared to fruit which is fair on the outside, but worm-eaten and rotten within, and also to the outside shell of a dragon's egg. *SIXTHLY, That if they were received sooner and in greater proportion, the will would adulterate the good, and the understanding would falsify the truth, by mixing them with evils and their consequent falsities.* When the will is in evil, it then adulterates good in the understanding, and good adulterated in the understanding is evil in the will, for it confirms the persuasion that evil is good, and *vice versa*. Evil does thus with all good, which is opposite to itself; it likewise falsifies the truth, because the truth of good is opposite to the falsity of evil; this the will does in the understanding, and not the understanding from itself. Adulterations of good are described in the Word by adulteries, and falsifications of truth by whoredoms. These adulterations and falsifications are effected by reasonings from the natural man, which is in evil,

and they are also effected by confirmations from the appearances of the literal sense of the Word. Self-love, which is the head of all evils, is more ingenious than other loves in adulterating goods and falsifying truths; and this it does by the abuse of rationality, which every man has from the Lord, the wicked as well as the good. It can indeed by confirmations cause evil to appear altogether as good and falsity as truth. What can it not do, when it can confirm, by a thousand arguments, that nature created herself, that she then created men, beasts, and vegetables of all kinds; and further, that by influx from her interior self she causes men to live, to think analytically, and to understand wisely? The reason why self-love excels in the art of confirming whatsoever it will, is, because its most outward surface is constituted by a certain splendor of light variegated into divers colours; which splendor is that love's glory of acquiring wisdom, and by that also eminence and dominion. But when this love has confirmed such tenets, it then becomes so blind, that it does not see otherwise than that man is a beast, that they think alike, and, indeed, that if a beast could also speak, it would be a man in another form. If it be led by any persuasion to believe that something of man lives after death, it is then so blind that it thinks beasts do the same, and that this something living after death is only a subtile exhalation of life, like vapour, which nevertheless relapses to its dead body; or that it is a vital something without sight, hearing, and speech, consequently blind, deaf, and dumb, hovering about and thinking; besides many other insane ideas, which nature, though in herself void of life, inspires into its fantasy. Such is the effect of self-love, which viewed in itself is the love of man's proprium; and the proprium of man, as to its affections, which are all natural, is not unlike the life of a beast, and as to its perceptions, which proceed from those affections, is not unlike an owl. He therefore who continually immerses his thoughts in his proprium, cannot be elevated out of natural

light into spiritual light, nor see any thing of God, of heaven, and of life eternal. Since this love is of such a nature, and yet excels in the art of confirming whatsoever it will, therefore with the same art it can also adulterate the good things of the Word, and falsify its truths, when constrained through any kind of necessity to confess them. SEVENTHLY, *That therefore the Lord does not admit man interiorly into the truths of wisdom and the goods of love, except so far as he can be kept in them to the end of life.* The Lord thus restrains man, lest he should fall into that most grievous kind of profanation of things holy, which is treated of in this article. On account of this danger, the Lord also permits evils of life, and many heresies relating to worship; concerning the permission of which the reader is referred to what is shewn in the subsequent sections.

THAT THE LAWS OF PERMISSION ARE ALSO LAWS OF THE
DIVINE PROVIDENCE.

234. **T**HERE are not any laws of permission by themselves, or separate from the laws of the Divine Providence, but they are the same; therefore it is said that God permits, by which is not meant that he wills, but that he cannot prevent such a thing, on account of the end proposed, which is salvation. Whatever is done to the end that salvation may be effected, is according to the laws of the Divine Providence; for, as before observed, the Divine Providence constantly proceeds in a manner different and contrary to the will of man, keeping this end continually in view; therefore, in every moment of its operation, or in every step of its progression, when it perceives man to deviate from this end, it directs, turns, and disposes him, according to its laws, by withdrawing him from evil, and leading him to good. That this cannot be

done without permitting evil, will be seen in what follows. Besides, nothing can be permitted without a cause, and the cause exists only in some law of the Divine Providence, which law explains why the thing is permitted.

235. He who does not at all acknowledge the Divine Providence, does not in his heart acknowledge God ; but instead of God he acknowledges nature, and instead of the Divine Providence, human prudence. That this is the case is not apparent, because man can think in two different ways, and can also speak in different ways : he can think and speak one thing from his interior self, and another thing from his exterior self ; like a hinge on which a door can be turned both ways,—one way when a person comes in, and another way when he goes out ; and like as a sail can turn a ship in different directions, according to the manner in which it is expanded by the mariner. They who have confirmed themselves in favour of human prudence, in such a manner as to deny the Divine Providence, whatsoever they see, hear, and read, whilst they are under the influence of this their own way of thinking, do not observe or attend to any thing else ; nor indeed can they, because they receive nothing from heaven, but only from themselves ; and as they form conclusions from appearances and fallacies alone, and do not see any thing else, they can swear that it is so. If also they acknowledge nature alone, they can be angry with the defenders of the Divine Providence, provided they be not priests, of whom they think that they are led to such defence in compliance with their particular tenets and function.

236. We shall now proceed to enumerate some things which are of permission, and yet according to the laws of the Divine Providence, from which the merely natural man confirms himself in favour of nature against God, and in favour of human prudence against the Divine Providence ; as, when he reads in the Word, that the wisest of men, Adam, and his wife, suffered themselves to be seduced by a serpent, and

that God did not avert this by his Divine Providence ;—that their first son, Cain, slew his brother Abel, and God did not then withhold him by speaking to him, but only denounced a curse against him after the act ;—that the Israelitish nation worshiped a golden calf in the wilderness, and acknowledged it as the god which brought them out of the land of Egypt, yet Jehovah saw this from Mount Sinai, not far off, and did not prevent it ;—also, that David numbered the people, and a pestilence was therefore sent among them, by which many thousands of men perished ; and that God did not send the prophet Gad to him before the act, but after it, to denounce punishment ;—that Solomon was permitted to establish idolatrous worship, and many kings after him to profane the temple and holy things of the church ;—and, lastly, that that nation was permitted to crucify the Lord. In these and many other passages in the Word, he who acknowledges nature and human prudence sees nothing but what makes against the Divine Providence ; therefore he can use them as arguments to deny it, if not in his exterior thought which is nearest to speech, yet in his interior thought which is remote from it.

237. Every worshiper of himself and of nature confirms himself against the Divine Providence, when he sees so many impious persons in the world, and so many of their impieties, in which at the same time some glory, and on account of which, nevertheless, they receive no punishments from God. Still more does he confirm himself against the Divine Providence, when he sees that wicked machinations, cunning, and deceit succeed, against the pious, the just, and the sincere ; and that injustice triumphs over justice, in judgments and affairs of business. He confirms himself especially, when he sees the impious advanced to honours, and made nobles and primates ; that they moreover abound in riches, and live elegantly and magnificently ; while, on the other hand, the worshipers of God are in contempt and poverty. He like-

wise confirms himself against the Divine Providence, when he thinks how wars are permitted, by which so many men are slaughtered, and so many cities, nations, and families plundered; moreover, that victory inclines to the side of prudence, and not always in favour of justice; and that it makes no difference whether the general be a good or a wicked man; besides other such like circumstances; all of which are permissions according to the laws of the Divine Providence.

238. The same natural man confirms himself against the Divine Providence, when he takes a view of the religious persons of various nations; seeing, that there are some who know nothing at all of God; that there are some who worship the sun and moon; some also who worship idols and graven images even of monsters; and some who worship dead men. When, in addition to these, he thinks of the Mahometan religion, which is received by so many empires and kingdoms; and considers that the Christian religion prevails only in the smallest quarter of the habitable globe, called Europe; that even there it is in a state of division; that there are some of its professors who claim to themselves divine power, and desire to be worshiped as gods; that they invoke dead men; that there are some also who place salvation in certain words which they think and speak, and not in any good they do; and that there are few who live according to their own religion;—besides taking into account the great number of heresies which have heretofore prevailed, and some which exist at this day, such as those of the Quakers, Moravians, Anabaptists, and others; also, that Judaism still continues;—from these things, the denier of the Divine Providence concludes, that religion in itself is not any thing, but yet that it is necessary, because it serves as a restraint.

239. To these arguments more may at this day be added, by which they who think inwardly in favour of nature and of human prudence may still more strongly confirm themselves

in their sentiments ; as, that the whole Christian world has acknowledged three gods, not knowing that God is one in person and in essence, and that that God is the Lord ; also that heretofore it was not known, that in all the particulars of the Word there is a spiritual sense, and that its sanctity consists therein ;—further, that it was not known, that essential Christian religion consists in shunning evils as sins ;—and that hitherto it was not known, that man lives as a man after death ;—for the favourers of nature may say with themselves, and among each other, If these things be true, why has the Divine Providence not revealed them till now ?

240. All the particular things which are recited in the numbers 237, 238, and 239, are adduced to the end that it may be seen, that all and singular the things which occur in the world, as well to the wicked as the good, are of the Divine Providence ; consequently, that the Divine Providence operates in the most minute particulars of the thoughts and actions of men, and that thereby it operates universally. But as this cannot be seen therein except each particular be explained separately, therefore they shall be briefly explained in the order in which they were adduced, beginning with n. 236.

241. I. *That the wisest of men, Adam, and his wife, suffered themselves to be seduced by a serpent, and that God did not prevent this by his Divine Providence.* The reason is, because by Adam and his wife are not meant the first of all the men that were created in this world, but the men of the most ancient church, whose new creation or regeneration is described at the beginning of Genesis. Their new creation or regeneration itself is signified by the creation of heaven and earth in the first chapter ; their wisdom and intelligence, by the garden of Eden ; and the end of that church, by their eating of the tree of knowledge. For the Word internally is spiritual, containing within its bosom arcana of divine wisdom ; and in order that these arcana may be contained therein,

it is written by mere correspondences and representations. From these correspondences and representations it is evident, that the men of that church, who in its beginning were the most wise, and in its end, by reason of the pride of their self-derived intelligence, were the most wicked, were not seduced by any serpent, but by self-love, there denoted by the head of the serpent, which is to be bruised by the seed of the woman, that is, by the Lord. Who cannot see from reason, that the things to be understood are different from what are there historically recorded in the letter? For who can comprehend, that the creation of the world could have been such as it is there described? The learned are therefore much puzzled to explain what is contained in the first chapter, and confess, after all, that they do not understand it. It is said, moreover, that in their garden or Paradise there were placed two trees, the one of life, and the other of knowledge, and these for a stumbling block; also, that barely by eating of the latter, they sinned so greatly, that not only they, but the whole human race, their posterity, became subject to damnation; and that a serpent was able to seduce them; besides other circumstances, as, that the woman was created out of a rib of the man; that they knew that they were naked after their fall, and covered themselves with fig-leaves, when coats of skins were given them to clothe their bodies; and that cherubim were placed with a flaming sword to keep the way of the tree of life. All these things are representatives, by which are described the establishment of the most ancient church, its state of perfection, its decline, and, lastly, its destruction. The concealed meaning of all the things contained in the spiritual sense, which resides in every particular of the Word, may be seen explained in *The Arcana Cœlestia* on the books of Genesis and Exodus, published in London; from which also it may appear, that by the tree of life is there understood the Lord with respect to his Divine Providence, and that by the tree of knowledge is understood man with respect to his self-derived prudence.

242. II. *That their first-born son, Cain, slew his brother Abel, and God did not prevent it by speaking to him, but only cursed him after the act.* Since by Adam and his wife is meant the most ancient church, as above observed, therefore by Cain and Abel, their first sons, are meant two essentials of the church, which are love and wisdom, or charity and faith,—by Abel, love and charity, and by Cain, wisdom or faith, specifically wisdom separate from love, or faith separate from charity; and wisdom, as also faith, separate, is of such a nature, that it not only rejects love and charity, but also annihilates them, and so slays its brother. That faith separate from charity has this effect, is well enough known in the Christian world: see *The Doctrine of the New Jerusalem concerning Faith*. The curse of Cain involves the spiritual state into which they who separate faith from charity, or wisdom from love, come after death. Yet that wisdom or faith might not therefore perish, a mark was set upon Cain, lest he should be slain; for love does not exist without wisdom, nor charity without faith. As by these circumstances nearly the same things are represented, as by eating of the tree of knowledge, therefore they follow in order after the description of Adam and his wife. They, also, who are in faith separate from charity, are in self-derived intelligence; and they who are in charity, and thereby in faith, are in intelligence from the Lord, and thus in the Divine Providence.

243. III. *That the Israelitish nation worshiped a golden calf in the wilderness, and acknowledged it as the god which brought them out of the land of Egypt; yet Jehovah saw this from Mount Sinai, not far off, and did not prevent it.* This was done in the wilderness of Sinai near the Mount. That Jehovah did not withhold the Israelites from that wicked idolatry, is conformable with all the laws of the Divine Providence which have been before set forth, and also with those which follow. This evil was permitted them that they might not all perish; for the children of Israel were

brought out of Egypt that they might represent the Lord's church; which they could not have done, unless the Egyptian idolatry had been first rooted out of their hearts; and this could not have been done, except they had been left to themselves to act according to that which was in their hearts, and so to have it removed by a grievous punishment. What is further signified by that idolatrous worship, and by the threat that they should be totally rejected, and that a new nation should be raised up out of Moses, may be seen in *The Arcana Cælestia*, on Exodus xxii., where this subject is treated of.

244. IV. *That David numbered the people, and a pestilence was therefore sent among them, by which many thousands of men perished; and that God did not send the prophet Gad to him before the act, but after it, to denounce punishment.* He who confirms himself against the Divine Providence may also think and revolve in his mind various things on this matter, particularly, why David was not forewarned, and why the people were so grievously punished for the king's transgression. That David was not forewarned, is conformable to the laws of the Divine Providence previously set forth, especially the two which are explained, n. 129—153; and n. 154—174. That the people were so grievously punished for the king's transgression, and seventy thousand of them cut off by the pestilence, was not owing to the king, but to the people; for it is written: "Again the anger of the Lord was kindled against Israel, therefore he moved David against them, saying, Go number Israel and Judah" (2 Sam. xxiv. 1).

245. V. *That Solomon was permitted to establish idolatrous worship.* This was in order that he might represent the Lord's kingdom or church, with all the religions in the universal world; for the church established with the Israelitish and Jewish nations was a representative church, and therefore all the judgments and statutes of that church represented

spiritual things of the church, which are its internals. The people themselves represented the church, the king represented the Lord,—David, the Lord who was about to come into the world, and Solomon, the Lord after his coming; and since the Lord after the glorification of his humanity had power over heaven and earth, as he himself says (Matt. xxviii. 18), therefore Solomon who represented him appeared in glory and magnificence, was in wisdom above all the kings of the earth, and also built the temple. He moreover permitted and established the religious worship of many nations, by which were represented the various religious principles prevailing in the world. The like is signified by his wives, which were seven hundred in number, and by his concubines, which amounted to three hundred, 1 Kings xi. 3; for wife in the Word signifies a church, and concubine a religious principle. Hence it may appear why Solomon was appointed to build the temple, by which the Lord's divine humanity was signified (John ii. 19, 21), and also the church; likewise, why he was permitted to establish idolatrous worship, and to have so many wives. That by David in many passages in the Word is meant the Lord, who was to come into the world, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 43, 44.

246. VI. *That many kings after Solomon were permitted to profane the temple and holy things of the church.* This was because the people represented the church, and their king the head of them; and as the Israelitish and Jewish nation were of such a nature, that they could not long represent the church, for they were idolators at heart, therefore they receded successively from representative worship, by perverting all things of the church, so that in the end they vastated it. This was represented by profanations of the temple by their kings, and by their idolatries; the vastation of the church itself by the destruction of the temple, by the carrying away of the Israelitish people, and the captivity of

the Jewish people in Babylon. This was the cause of the above permission; and whatever is done from any cause, is done from the Divine Providence of the Lord according to some of its laws.

247. VII. *That that nation was permitted to crucify the Lord.* The reason of this was, because the church among that nation was totally vastated, and become such, that they not only did not know and acknowledge the Lord, but also hated him: nevertheless, all that they did to him was according to the laws of his Divine Providence. That the passion of the cross was the last temptation, or last combat, by which the Lord fully overcame the hells, and fully glorified his humanity, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 12, 13, 14, and in *The Doctrine of the New Jerusalem concerning Faith*, n. 34, 35.

248. Thus far we have explained the particulars above recited, n. 236, which are some passages out of the Word, whereby the natural man, who reasons against the Divine Providence, may confirm himself in such reasoning; for, as before observed, whatever such a man sees, hears, and reads, he can take up as an argument against Providence. Few, however, confirm themselves against the Divine Providence from the things contained in the Word; but many do so from the things which are extant before their eyes, as mentioned in n. 237, which shall now in like manner be explained.

249. I. *That every worshiper of self and of nature confirms himself against the Divine Providence, when he sees so many impious persons in the world, and so many of their impieties, in which, at the same time, some glory, and on account of which, nevertheless, they receive no punishment from God.* All impieties, and all glorying therein, are permissions, the causes of which are laws of the Divine Providence. Every man may freely, indeed most freely, think whatever he will, as well against God as in favour of God; and he who thinks against God is rarely punished in the natural world, because

there he is always in a state capable of reformation; but he is punished in the spiritual world after death, for then he can no longer be reformed. That the laws of the Divine Providence are the cause of permissions, is evident from those above set forth, if they are reviewed and examined, namely, That man ought to act from liberty according to reason; concerning which see n. 71—97 above: That man ought not to be forced by external means to think and will, and so to believe and love the things which are of religion, but that he ought to lead and sometimes to force himself to it; concerning which see n. 129—174: That self-derived prudence is nothing, and only appears as if it was, and also ought so to appear; but that the Divine Providence from things the most particular is universal, n. 191—213: That the Divine Providence has respect to things eternal, and not to temporary things, except so far as they make one with things eternal, n. 214—220. And that man is not admitted interiorly into the truths of faith and goods of charity, except so far as he can be kept in them to his life's end; concerning which see n. 221—233. That the causes of permissions are laws of the Divine Providence, will also be evident from what follows; as, from this consideration, that evils are permitted to the end that salvation may be effected; from this, that the Divine Providence is continual, as well with the wicked as the good; and, lastly, from this, that the Lord cannot act against the laws of his Divine Providence, because to act against them would be to act against his divine love and his divine wisdom, consequently against himself. These laws, if they be compared, may shew the reasons why impieties are permitted by the Lord, and not punished when they exist in thought only, also rarely when they exist in intention, or when in the will, and not in act. Yet every evil is followed by its punishment, for it is as if evil had its punishment inscribed upon it, which the impious man suffers after death. By the considerations here adduced, may also be explained the reason

of the following position stated in n. 237 : *That the worshiper of self and of nature confirms himself still more against the Divine Providence, when he sees that wicked contrivances, cunning, and deceit, succeed against the pious, the just, and the sincere ; and that injustice triumphs over justice in judgments and affairs of business.* All the laws of the Divine Providence are necessities ; and since necessities are the causes why the above evil things are permitted, it is evident that, to the end that man may live as man, the liberty of doing such things cannot be taken away from him by the Lord, except mediately by the Word, and especially by the precepts of the decalogue, with those who acknowledge all kinds of murders, adulteries, thefts, and false testimony to be sins ; but with those who do not acknowledge such things to be sins, the same is effected mediately by civil laws, and the fear of punishment thence incurred ; also mediately by moral laws, and fear of the loss of character, honour, and interest. By these means the Lord leads the wicked, yet only from doing such things, and not from thinking and willing them ; but by the former means he leads the good, not only from doing evils, but also from thinking them and willing them.

250. II. *That the worshiper of self and of nature confirms himself against the Divine Providence, when he sees the impious promoted to honours, and made nobles and primates ; that they moreover abound in wealth, and live elegantly and magnificently, while the worshipers of God remain in contempt and poverty.* The worshiper of self and of nature thinks dignities and riches the supreme and sole felicities which can be given, consequently the real and essential felicities. If, in consequence of having been initiated in divine worship in his infancy, he thinks any thing of God, he calls them divine blessings ; and so long as from these blessings he does not aspire to any thing higher, he thinks that there is a God, and worships him ; but in this worship there lies hid

a motive which he himself does not then know,—that he may be promoted by God to still higher dignities and more abundant wealth; and if he attains thereto, his worship declines more and more to exteriors, till it comes to nothing, and at length he makes no account of God, and denies him. The effect is the same, if he be cast down from the dignity and opulence on which he had placed his heart. To the wicked then, what are dignities and riches but stumbling blocks? Not so to the good, because they do not place their hearts thereon, but on the uses or goods, for the doing of which dignities and riches serve as means. Therefore, from the promotion of the impious to dignities and riches, and their being made nobles and primates, no one can confirm himself against the Divine Providence, but a worshiper of self and of nature. Besides, what is greater or lesser dignity, and greater or lesser opulence? Is it any thing in itself, but only something imaginary? Is one more prosperous and happy than the other? Is the dignity of a noble, or even of a king or an emperor, after a year's duration, considered any otherwise than as something common, which no longer makes his heart to dilate with joy, and may even become vile in his sight? Are men, by virtue of their dignity, in any greater degree of happiness, than those who are in less dignity, or than those even who are in the least of all, such as husbandmen and their servants? May not these latter be in a greater degree of happiness, when they are prosperous and contented with their lot? Who is more restless at heart, more frequently fretted, or more grievously enraged, than a lover of himself? This is the case as often as he is not honoured according to the pride of his heart, or when any thing does not succeed according to his wish and pleasure. What then is dignity, if it be not to some use and purpose, but an idea? Can such an idea exist in any other thought, than in that about self and the world? and is it any thing in itself but an idea, that the world is every thing and eternity nothing? We shall here add a few

observations concerning the reason why the Divine Providence permits the wicked at heart to be promoted to dignities, and to acquire wealth. The impious, or wicked, can equally as well perform uses as the pious or good, indeed, with greater ardour, for they consider themselves in uses, and honours they consider as uses; therefore in proportion to the prevalence of self-love, is kindled the lust of doing uses with a view to their own glory. Such fire does not operate with the pious or good, unless it be kindled from below by the consideration of honour; for which reason the Lord rules the impious at heart, who are in dignities, by the love of fame, and thereby excites them to perform uses to the community or their country, to the society or city in which they dwell, and also to their neighbour or fellow-citizen: for the Lord's kingdom is a kingdom of uses; and where there are only a few who perform uses for the sake of being useful, he causes the worshipers of self to be advanced to offices of pre-eminence, in which they are all excited by self-love to do good. Suppose there were any infernal kingdom in this world (although there is not any such), in which the love of self only prevailed, self-love being the devil himself, would not every member of it perform uses from the fire of self-love, and the splendour of his own glory, more than in any other kingdom? All such have in their mouths nothing but the public good, and in their hearts nothing but their own good; and as every one in such case looks up to his prince that he may be made greater, for he aspires to be greatest, can such a one see that there is a God, whilst he is encompassed by the smoke as it were of a conflagration, which no spiritual truth in its light can pervade? I have seen that smoke about the hells of such. Seek every method of information, and inquire how many of those, who at this day aspire to dignities in the kingdoms of the earth, are any other than lovers of self and of the world. You will scarcely find fifty in a thousand who are influenced by the love of God, and among these only a few aspire to

dignities. Since then they are so few in number who are influenced by the love of God, and so many who are influenced by the love of self and of the world, and since the latter loves, from the nature of their fires, are more productive of uses, than the love of God is, from its fire, how can any one confirm himself against Divine Providence from the circumstance of the wicked being in greater pre-eminence and opulence than the good? This view is also confirmed by these words of the Lord: "And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi. 8, 9). What is meant by these words, in the natural sense, is evident: but, in the spiritual sense, by mammon of unrighteousness are meant the knowledges of things good and true which the wicked possess, and which they use solely for the purpose of acquiring to themselves dignities and riches. It is these knowledges, of which the good, or the children of light, are to make to themselves friends, and which are to introduce them into everlasting habitations. That there are many who love themselves and the world, and few who love God, the Lord also teaches in these words: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). That dignities and riches are either curses or blessings, and with whom they are such, may be seen above, n. 217.

251. III. *That the worshiper of self and of nature confirms himself against the Divine Providence, when he considers that wars are permitted, by which so many men are slaughtered, and their possessions plundered. It is not from the Divine Providence that wars exist, because they are con-*

ned with murders, depredations, violences, cruelties, and other enormous evils, which are diametrically contrary to Christian charity; but still they cannot but be permitted, because the life's love of man, since the time of the most ancient people, who are meant by Adam and his wife (treated of above, n. 241), is become of such a nature, that he desires to have dominion over others, and at length over all, and wishes to possess worldly wealth, and at length all the wealth in the world. These two loves cannot be held in bonds; since it is according to the Divine Providence, that every one should be allowed to act from liberty according to reason, concerning which see above, n. 71 to 97; and without permissions, man cannot be led by the Lord from evils, consequently not reformed and saved; for if evils were not permitted to break out, man would not see them, therefore would not acknowledge them, and could not be induced to resist them. Hence it is that evils cannot be restrained from appearing by any regulation of the Divine Providence; for in that case, they would remain shut in, and like the diseases called cancer and mortification, would spread, and consume every thing vital in man. For man is by birth like a little hell, between which and heaven there is a perpetual disagreement. No man can be drawn out of his hell by the Lord, unless he sees that he is there, and wishes to be delivered; and this cannot be done without permissions, the causes of which are laws of the Divine Providence. This is the reason why there are wars of greater or lesser extent;—lesser wars between the possessors of lands and lordships and their neighbours, and greater wars between the monarchs of kingdoms and their neighbours. Their being greater or lesser makes no other difference than that the lesser are kept within certain bounds by the laws of their particular nation, and the greater by the law of nations; and that, although the lesser as well as the greater are desirous of going beyond their laws, the lesser cannot, and the greater can, yet still within the limits of a

certain possibility. That the greater wars, notwithstanding they are connected with slaughter, depredations, violence, and cruelty, are not prevented by the Lord from being carried on by kings and generals, neither in their beginning nor in their progress, until in the end the power of one or the other is so reduced that they are in danger of destruction, is owing to several causes, which are hid in the treasury of divine wisdom. Some of these have been revealed to me; among which is the following,—that all wars, although they are of a civil nature, are representative of states of the church in heaven, and are correspondences. Such were all the wars which are described in the Word, and such also are all wars at this day. The wars described in the Word are those which were carried on by the children of Israel with various nations, as with the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians; and when the children of Israel, who represented the church, departed from their precepts and statutes, and fell into the evils which were signified by those nations (for each particular nation, with which the children of Israel waged war, signified some particular kind of evil), then they were punished by that nation. For example, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans, because by Assyria and Chaldea is signified the profanation of what is holy. What is signified by the wars with the Philistines may be seen in *The Doctrine of the New Jerusalem concerning Faith*, n. 50—54. Similar things are represented by wars at this day, wherever they are; for all the things which are done in the natural world correspond with spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world, which kingdoms in Christendom represent the Moabites and Ammonites, which the Syrians and Philistines, and which the Chaldeans and Assyrians, and the others with whom the children of

Israel carried on wars; nevertheless there are kingdoms in Christendom which represent those people. But what the quality of the church upon earth is, and what are the evils into which it falls, and on account of which it is punished with wars, cannot at all be seen in the natural world, because in that world appear externals only, which do not constitute the church; but it is seen in the spiritual world, where internals appear, which do constitute the church; and there all are conjoined according to their various states. The conflicts of those in the spiritual world correspond to wars, which on both sides are governed correspondently by the Lord according to his Divine Providence. That wars in this world are governed by the Divine Providence of the Lord, is acknowledged by the spiritual man, but not by the natural man, except when a fast is appointed on account of a victory; and then upon his knees he can give thanks to God who has given the victory; and he can also offer up a few ejaculations before he goes to battle; but when he returns to himself, he either ascribes the victory to the prudence of the general, or to some measure or incident in the midst of the battle, which they had not thought of, and by which nevertheless the victory was decided. That the Divine Providence, which is called fortune, operates in the most minute particulars even of trifling things, may be seen above, n. 212; and if you acknowledge the Divine Providence in such things, much more should you acknowledge it in the concerns of war. Successes and advantages obtained in war are commonly called the fortune of war; and this is the Divine Providence operating especially in the counsels and designs meditated by the general, although he at the time, and afterwards, may ascribe the whole to his own prudence. This he may do if he pleases, for he is at full liberty to think either in favour of the Divine Providence or against it, and, indeed, either in favour of God or against him; but he ought to know, that not the smallest particular of his counsels or meditated mea-

tures is from himself: they all flow from heaven, or from hell,—from hell by permission, and from heaven by the Divine Providence.

252. IV. *That the worshiper of self and of nature confirms himself against the Divine Providence, when he thinks, according to his perception, that victories declare on the side of prudence, and not always on the side of justice; and that it makes no difference whether the general be a good or a wicked man.* The reason why it seems as if victory declared on the side of prudence, and sometimes not on the side of justice, is, because man judges from appearance, and favours one party more than another; and that which he favours he can confirm by reasonings. Nor does he know that the justice of the cause in heaven is spiritual, and in this world natural, as before observed; and that they are joined by a connection of things past and to come, which are known only to the Lord. That it makes no difference whether the general be a good or a wicked man, is owing to the same cause which is assigned above, n. 250, namely, that the wicked perform uses as well as the good, and, indeed, from the fire peculiar to themselves, more ardently than the good; especially in wars, because a wicked man is more crafty and cunning in devising deceitful contrivances, and from the love of glory receives pleasure in killing and plundering those whom he knows and declares to be enemies, which is not the case with a good man, who is only influenced by prudence and zeal in defending himself, and rarely in invading others. It is the same with the spirits of hell, and the angels of heaven; the former assaulting and the latter defending themselves. Hence may be deduced this conclusion, that it is allowable for any persons to defend their country and associates against invading enemies, even by means of wicked generals; but it is not allowable to make themselves enemies without a cause. When a desire for glory alone is the cause, it is in itself diabolical, for this springs from self-love.

253. Thus far have been explained the things adduced above, n. 237, by which the merely natural man confirms himself against the Divine Providence; we shall now proceed to explain those which follow, in n. 238, relating to the religions of many nations, which can also serve the merely natural man as arguments against the Divine Providence; for he says in his heart, How can so many discordant religions exist, and why not one true religion throughout all the world, if the Divine Providence has for its end a heaven out of the human race, as is shewn above, n. 27—45? But hear, I beseech you: All who are born men, whatever may be their religion, are capable of being saved, provided they acknowledge a God, and live according to the commandments of the decalogue, which are, not to kill, not to commit adultery, not to steal, not to bear false witness, because to do such things is contrary to religion, therefore against God. In such persons there is the fear of God and love of their neighbour,—the fear of God, because they think that to do such things is to act against God; and the love of their neighbour, because to kill, to commit adultery, to steal, to bear false witness, and to covet their neighbour's house and his wife, is to act against their neighbour. These persons, since they respect God in their lives, and do no evil to their neighbour, are led of the Lord; and they who are so led, are also taught according to their religion concerning God and their neighbour; for they who so live, love to be taught, but they who live otherwise, do not love to be taught. As they love to be taught, therefore, after death also, when they become spirits, they are instructed by the angels, and willingly receive truths, such as are contained in the Word. On this subject something may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 91—97; and 104—113.

254. I. *That the merely natural man confirms himself against the Divine Providence, when he considers the religions*

of various nations, and that there are some who are totally ignorant of a God, some who adore the sun and moon, and some also who adore idols and graven images. They who from these circumstances deduce arguments against the Divine Providence, are not acquainted with the arcana of heaven, which are innumerable, and of which scarcely one comes to the knowledge of man; for among these arcana this is one, that man is not taught immediately from heaven, but mediately, on which subject, see above, n. 154—174. Since he is taught mediately, and the gospel could not by emissaries be extended to all who inhabit the whole earth, although some religion could be handed down by various means even to the Gentiles who are in the remote corners of the earth, therefore this was effected by the Divine Providence; for no man has any religion from himself, but through some other person, who either knows from the Word, or has learned by tradition from others, that there is a God, that there are a heaven and a hell, and a life after death, and that God is to be worshiped in order that man may be made happy. That religion has been made known over the whole earth from the ancient Word, and afterwards from the Israelitish Word, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 101, 102, 103; and that without the Word no one could have known any thing of a God, of heaven and hell, or of a life after death, much less any thing of the Lord, may be seen, n. 114—118 of the same tract. When once a religion is implanted in any nation, the people are led of the Lord according to the precepts and tenets of their religion; and the Lord provides that in every religion there shall be precepts similar to those in the decalogue; as, that God should be worshiped, and his name not profaned, festivals should be observed, parents honoured, murder not committed, neither adultery, nor theft, and false testimony not given. The nation which makes these precepts divine, and lives according to them from a principle of religion, is saved,

as was said above, n. 253. And most of the nations, which are even remote from the Christian world, consider these laws, not as civil, but as divine, and hold them sacred. That man is saved by a life according to these precepts, may be seen in the *The Doctrine of the New Jerusalem from the precepts of the Decalogue*, from beginning to end. Among the arcana of heaven there is this also,—that the angelic heaven is in the sight of the Lord as one man, of whom the Lord is the soul and life, and that this divine man is in every particular of his form a man, not only as to his external, but also his internal members and organs, which are many, and likewise as to the skin, membranes, cartilages, and bones; but none of these parts in that man are material, but are all spiritual. And it is provided by the Lord, that they to whom the gospel cannot reach, but only some religion, may likewise have a place in that man, that is, in heaven, by constituting the parts called the skin, membranes, cartilages, and bones; and that they may live equally as well as others in heavenly joy; for it makes no difference whether a person be in such joy as is experienced by the angels of the highest heaven, or in such as is experienced by the angels of the lowest heaven, since every one, who is received into heaven, enters into the supreme or full joy of his heart; and greater than that he cannot support, for thereby he would be suffocated. The case is similar to a husbandman in comparison with a king: the former may be in a state of the greatest happiness, when he goes clad in a new suit of coarse worsted apparel, and sits down to a table furnished with plain and wholesome food; and he would be distressed at heart, if he were to be clothed like a king in purple, silk, gold, and silver, and if a table were set out for him, with expensive and exquisite delicacies of various kinds, and generous wines. From which consideration it is evident, that the last as well as the first in heaven, have celestial felicity, each in his degree; and consequently that they also enjoy such felicity, who are without

the Christian world, provided they shun evils as sins against God, because they are contrary to religion. There are some few, who are totally ignorant with respect to God; but that these, if they have lived a moral life, are instructed after death by angels, and in their moral life receive a spiritual principle, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 116. It is the same with those who worship the sun and moon, and think that God is therein. They know no otherwise, and therefore it is not imputed to them as a sin, for the Lord says, "If ye were blind," that is, if ye did not know, "ye would have no sin" (John ix. 41). But there are many who worship idols and images, even in the Christian world; and this, indeed, is idolatrous, yet not in all; for there are some to whom images serve as means of exciting them to think of God. By virtue of influx from heaven, they who acknowledge God, wish to see him; and they who cannot elevate the mind above things sensual, like those who are interiorly spiritual, awaken in themselves an idea of him from a statue or graven image. They who do this, and do not adore the image itself as a god, if also they live according to the precepts of the decalogue from a principle of religion, are saved. Hence it is evident, that as the Lord wills the salvation of all, he has also provided that every one, if he lives well, may have some place in heaven. That heaven before the Lord is as one man; that thence heaven corresponds to all and singular the things appertaining to man; and that there are also some who represent the skin, the membranes, cartilages, and bones, may be seen in the work concerning *Heaven and Hell*, published in London 1758, n. 59—102: also in the *Arcana Cælestia*, n. 5552—5556; and above, n. 201—204.

255. II. *That the merely natural man confirms himself against the Divine Providence, when he reflects upon the Mahometan religion, and considers that it is received by so many empires and kingdoms. That this religion is received*

by a greater number of kingdoms than the Christian religion, may be matter of scandal to those who think of the Divine Providence, and at the same time imagine that no one can be saved except he be born a Christian, and in a country where the Word is possessed, by means of which the Lord is known. But the Mahometan religion is no matter of scandal to those who believe that all things are of the Divine Providence. These inquire wherein such Providence can be traced, and they discover it. It is perceived in this, that the Mahometan religion acknowledges the Lord to be the Son of God, the wisest of men, and the greatest of prophets, who came into the world to teach men; and most Mahometans therefore consider the Lord as greater than Mahomet. That it may be better understood that this religion was raised up by the Divine Providence of the Lord, for the purpose of destroying the idolatry of many nations, the subject shall be considered in an orderly arrangement, beginning with some observations concerning the origin of idolatries. Previous to the religion of Mahomet, the worship of idols was common over the whole earth, the reason of which was, that the churches, before the Lord's coming, were all representative churches. Such was the Israelitish church; and the tabernacle, the garments of Aaron, the sacrifices, all things appertaining to the temple at Jerusalem, and also the statutes, were representative. Among the ancients, also, the science of correspondences was understood, which is the science of representations, the peculiar science of their wise men, and cultivated particularly in Egypt, whence they had their hieroglyphics. By this science, they knew what was signified by all kinds of animals, what by trees of all kinds, and what by mountains, hills, rivers, and fountains; what also by the sun, moon, and stars; and as all their divine worship was representative, consisting of mere correspondences, therefore they celebrated it upon mountains and hills, also in groves and gardens. For the same reason they consecrated foun-

tains, turned their faces towards the east in their adorations of God, and also made to themselves carved images of horses, oxen, calves, lambs, even of birds, fishes, and serpents, and placed them in their houses and other places, in a certain order, according to the spiritual things of the church to which they corresponded or which they represented. They placed similar things in their temples, that they might recall to their memories the holy things which they signified. In process of time, when the science of correspondences was lost, their posterity began to worship the images themselves as sacred, not knowing that their ancestors saw nothing sacred in them, and that they were only so according to the correspondences they represented and thence signified. Thus arose the idolatries which filled the whole earth, as well Asia with its adjacent islands, as Africa and Europe. In order that all these idolatries might be extirpated, it was permitted by the Divine Providence of the Lord, that, accommodated to the genius of the eastern nations, there should arise a new religion, in which there might be something out of both Testaments of the Word, and which might teach that the Lord came into the world, that he was the greatest prophet, the wisest of all, and the Son of God. This was effected by Mahomet, from whom that religion is called the Mahometan religion. It was raised up by the Divine Providence of the Lord, and accommodated, as was observed, to the genius of the eastern nations, to the end that it might destroy the idolatries which at that time so generally prevailed, and give the inhabitants of those countries some knowledge of the Lord, before they came into the spiritual world; and such religion would not have been received by so many kingdoms, nor have had power to extirpate their idolatries, if it had not been accommodated and adapted to the ideas and mode of life prevailing amongst them all. The reason why they did not acknowledge the Lord as the God of heaven and earth, was because the eastern nations acknowledged a God the Creator of the universe, but could

not comprehend that he himself came into the world, and took upon him the human nature. Nor is this comprehended by Christians, who, therefore, in thought, separate his divinity from his humanity, placing his divinity beside the Father in heaven, and his humanity they know not where. Hence it may be seen, that the Mahometan religion also had its origin in the Divine Providence of the Lord; and that all persons of that religion, who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the decalogue, which they also possess, by shunning evils as sins, are received into that heaven which is called the Mahometan heaven. This is also divided into three heavens,—the supreme, middle, and lowest. In the supreme heaven are those who acknowledge the Lord to be one with the Father, and consequently to be the only God; in the second heaven, those who renounce a plurality of wives, and live with one only; and in the ultimate heaven, those who are initiated. More concerning this religion may be seen in *The Continuation concerning the Last Judgment and the Spiritual World*, n. 68—72, where the Mahometans and Mahomet are treated of.

256. III. *That the merely natural man confirms himself against the Divine Providence, when he sees that the Christian religion is received only in the smallest quarter of the habitable globe, called Europe, and that there it is divided.* The reason why the Christian religion is established only in the smallest quarter of the habitable globe, called Europe, is, because it was not so well accommodated to the genius of the eastern nations, as the Mahometan religion which is mixed, as was shewn above; and a religion is not received by those to whom it is not accommodated. For example: a religion which forbids the having more than one wife, is not received, but rejected, by those who for some ages back have been addicted to polygamy; and it is the same with respect to some other things prohibited by the Christian religion. Nor

does it signify whether it be received by a greater or a smaller part of the world, provided there be a people who are in possession of the Word; for thence light is received even by those who are out of the church, and have not the Word, as is shewn in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 104—113; and what is wonderful, where the Word is read with devotion, and the Lord is worshiped from the Word, there the Lord is, with heaven. The reason is, because the Lord is the Word, and the Word is divine truth, which constitutes heaven; and therefore the Lord says, “Where two or three are gathered together in my name, there am I in the midst of them” (Matt. xviii. 20). This may be effected with the Word by the Europeans in many parts of the habitable globe, because they have communication with the whole world; and either read the Word or teach from it every where. This may appear like a fiction, but it is nevertheless true. The reason why the Christian religion is divided, is, because it is derived from the Word which is written by mere correspondences, and correspondences are for the most part appearances of truth, in which, nevertheless, genuine truths lie concealed. Therefore, as the doctrine of the church is to be drawn from the literal sense of the Word, which is of such a nature, there could not but exist in the church disputes, controversies, and dissensions, with respect to the meaning of the Word especially, but not with respect to the Word itself, and the Lord’s divinity itself; for it is everywhere acknowledged that the Word is holy, and that the Lord is Divine, and these two are the essentials of the church; therefore, also, they who deny the Lord’s divinity, as those who are called Socinians, are excommunicated from the church; and they who deny the sanctity of the Word, are not reputed as Christians. To this I will add a memorable circumstance relating to the Word, from which it may be concluded, that the Word interiorly is divine truth itself, and most interiorly the Lord: when any spirit opens the Word,

and rubs his face or his clothes with it, then, merely by being rubbed with it, they shine as bright as the moon or a star, and this in the sight of all whom he meets: this is a proof that there is nothing in the world more holy than the Word. That the Word is written by mere correspondences, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26; that the doctrine of the church is to be deduced from the literal sense of the Word, and confirmed by it, n. 50—61; that heresies may be derived from the literal sense of the Word, but that to confirm them is hurtful, n. 91—97; and that the church exists from the Word, and that its quality is according to its understanding of the Word, n. 76—79.

257. IV. *That the merely natural man confirms himself against the Divine Providence, because in many kingdoms, where the Christian religion is received, there are some who claim to themselves divine power, and desire to be worshiped as gods; and because they invoke dead men.* They say, indeed, that they have not arrogated to themselves divine power, and that they do not desire to be worshiped as gods; but yet they say that they can open and shut heaven, and remit and retain sins, consequently save and condemn men, which is the prerogative of divinity itself; for the Divine Providence has nothing for its end but the reformation and thereby the salvation of mankind. This is its continual operation with every one; and salvation cannot be effected except by an acknowledgment of the Lord's divinity, and confidence that it is wrought by him, when man lives according to his commandments. Who cannot see that this is the Babylon described in the Revelation, and the Babel treated of in many parts of the prophets? That this also is meant by Lucifer in Isaiah xiv. is evident from the 4th and 22d verses of that chapter, in which are the following words: "Thou shalt take up this proverb against the king of Babylon" (verse 4); afterwards, "I will cut off from Babylon the name and remnant"

(verse 22); from which it is evident, that Babylon is there signified by Lucifer, of whom it is said, "How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High," (verses 12, 13, 14). That they invoke dead men, and pray to them for succour, is well known. It is affirmed that they invoke them, because the invocation of them is established by a papal bull, confirming the decree of the Council of Trent, in which it is openly said that they are to be invoked; yet who does not know that God alone ought to be invoked, and not any dead man? But it shall now be stated why the Lord permitted such things. That he permitted them for a certain end, which is salvation, cannot be denied; for it is well known, that without the Lord there is no salvation. This being the case, there was a necessity that the Lord should be preached from the Word, and the Christian church thereby established; but this could not be effected except by leaders who should act with zeal; nor were there any others qualified, but such as were heated, as it were, with zeal, from the fire of self-love. This fire first excited them to preach the Lord and teach the Word; and from this their primitive state it is, that Lucifer is called the son of the morning (verse 12). But as they came to see, that they should be able to obtain dominion by means of the holy things of the Word and of the church, self-love, by which they were first excited to preach the Lord, broke out from within, and at length exalted itself to such a height, that they transferred all the divine power of the Lord to themselves, not leaving him any. This could not be prevented by the Divine Providence of the Lord; for had it been prevented they would have proclaimed the Lord to be not God, and the Word to be not sacred, and would have become

Socinians or Arians, and thus have destroyed the whole church; which, whatever may be the character of its rulers, still remains among the people who are under them. For all they of that religion also, who approach the Lord and shun evils as sins, are saved; for which reason there are from them many celestial societies in the spiritual world; and it is also provided, that there should be among them a nation which has not submitted to the yoke of such a dominion, and which considers the Word as sacred: this is the noble French nation. But what was the consequence? When self-love, which is Lucifer, had exalted its dominion even unto the throne of the Lord, had removed him thence, and placed itself upon it, it could not do otherwise than profane all things appertaining to the Word and the church; and to prevent this, the Lord so ordered it of his Divine Providence, that they who were under its influence should depart from the worship of him, invoke dead men, pray to their images, kiss their bones, prostrate themselves at their sepulchres, forbid the Word to be read, place the sanctity of divine worship in masses not understood by the vulgar, and sell salvation for money; because, if they had not done these things, they would have profaned the holy things of the Word and of the church; for, as was shewn in the preceding paragraph, none can profane things sacred but they who are acquainted with them. Therefore, that they may not profane the most holy supper, it is of the Divine Providence of the Lord that they should divide it, giving the bread to the people, and drinking the wine themselves; for the wine in the holy supper signifies holy truth, and the bread holy good; but when they are divided, the wine signifies truth profane, and the bread good adulterated. It is provided, also, that they should make it corporeal and material, and account this doctrine to be a primary tenet of religion. He who attends to these particulars, and considers them in some illumination of mind, may see the wonderful

operation of the Divine Providence, in guarding the holy things of the church, and saving all who are capable of being saved, snatching as it were out of the fire those who will suffer themselves to be snatched away.

258. V. *That the merely natural man confirms himself against the Divine Providence from this circumstance, that among those who profess the Christian religion, there are some who place salvation in certain words which they think and speak, and not in any good they do.* That persons of this description are such as make salvation to consist in faith alone, and not in a life of charity, consequently, who separate faith from charity, is shewn in *The Doctrine of the New Jerusalem concerning Faith*; and also, that they are meant in the Word by the Philistines, by the dragon, and by the goats. That such a doctrine is also permitted, is of the Divine Providence, in order that the Lord's divinity and the sanctity of the Word might not be profaned. The Lord's divinity is not profaned, when salvation is placed in the uttering of these words, "That God the Father will have mercy for the sake of his Son, who suffered on the cross, and made satisfaction for us;" for by using this form of words, they do not approach the Lord's divinity, but his humanity, which they do not acknowledge to be divine. Nor is the Word profaned; because they do not attend to those passages where mention is made of love, and of charity, and of doing good, and of works. All these, they say, are contained in the faith of the above form of words; and they who confirm themselves herein, say to themselves, The law does not condemn me, nor therefore does evil; and good does not save me, because good from myself is not good; therefore they are like those who do not know any truth from the Word, and on that account cannot profane it. But faith in the above form of words is not confirmed by any except those who from self-love are in the pride of self-derived intelligence, and who are not Christians in their hearts, but only desire to

seem such. That nevertheless the Divine Providence of the Lord continually operates for the salvation of those with whom faith separated from charity is made the ground of religion, shall now be shewn. It is of the Divine Providence of the Lord, that although religion is made to consist in this faith, still every one knows that such faith does not save, but a life of charity with which faith acts as one; for in all the churches where this religion is received, it is taught, that there is no salvation, except a man examine himself, perceive his sins, acknowledge them, repent, desist from them, and lead a new life. This is read with much zeal before all those who approach the holy supper; and it is added, that unless they do this, they mix things holy and profane, and cast themselves into eternal damnation; and in England, indeed, that unless they do this, the devil will enter into them as he did into Judas, and destroy them both soul and body. Hence it is evident, that every one in the churches where faith alone is received, is taught nevertheless that evils are to be shunned as sins. Every one, also, who is born a Christian, knows that evils are to be shunned as sins, because the decalogue is put into the hands of every boy and girl, and is taught by parents and masters. All the subjects of a kingdom, likewise, particularly the common people, are examined by the priest, out of the decalogue, which they have got by heart, what they know of the Christian religion, and are admonished to do the things therein contained. At such times, they are never told by any priest that they are not under the yoke of that law, nor that they cannot do the things therein commanded, because they cannot do any good from themselves. The Athanasian Creed is also received by the whole Christian world, and what is said in the last part of it is acknowledged, namely, that the Lord will come to judge both the quick and the dead, when they who HAVE DONE GOOD shall enter into everlasting life, and they who HAVE DONE EVIL into everlasting fire. In SWEDEN, where the religion of faith alone

is received, it is also plainly taught, that there is no faith separate from charity, or without good works; and in a certain memorial annexed and inserted in all the books of the Psalms, which is intitled Impediments or Stumbling Blocks to the Impenitent (OBOTFERDIGAS FOERHINDER), there are these words: "They who are rich in good works shew thereby that they are rich in faith, because when faith is saving it operates by charity; for justifying faith never exists alone and separate from good works; as there is no good tree without fruit, no sun without light and heat, and no water without moisture." These few things are adduced that it may be known, that although the religion of faith alone is received, yet the goods of charity, which are good works, are every where taught; and that this is of the Divine Providence of the Lord, lest the common people should thereby be seduced. I have heard Luther, with whom I have sometimes conversed in the spiritual world, curse Solifidianism, and say, that when he established it, he was warned by an angel of the Lord not to do it; but that he thought within himself, that if he did not reject works, no separation from the Roman Catholic religion would be effected, for which reason he confirmed that faith, contrary to the warning he had received.

259. VI. *That the merely natural man confirms himself against the Divine Providence, because there have been, and still are, so many heresies in the Christian world, such as those of the Quakers, Moravians, Anabaptists, and others; for he can think within himself, that if the Divine Providence, by means of its operation in every particular, were universal, and had in view the salvation of all, it would have established one true religion throughout the world, and not have suffered it to be divided, much less torn to pieces by heresies. But use your reason, and, if you are able, reflect with more elevation of mind; then tell me, can a man be saved unless he be first reformed? For he is born into the love of self and of the world; and as these loves do not contain in them any*

love towards God, or any towards his neighbour, except for the sake of self, he is also born into all kinds of evils : for, is there a single spark of love or mercy in those loves ? Does he make any account of defrauding another, blaspheming him, hating him even to the death, committing adultery with his wife, and raging against him when he is in a revengeful humour ? because as the thing nearest to his heart is, that he may be supreme over all, he consequently considers others in comparison with himself as vile, and of no estimation. In order that such a one may be saved, must he not first be drawn away from these evils, and so reformed ? That this cannot be effected but in conformity to several laws, which are laws of the Divine Providence, is fully shewn above. These laws are for the most part unknown, and yet they are laws of the divine wisdom, and at the same time of the divine love, against which the Lord cannot act ; for to act against them, would be to destroy man, and not to save him. Read over again the laws which have been adduced, consider them, and you will perceive this. Since therefore it is conformable to those laws, that there should not be any immediate influx from heaven, but mediate through the Word, through doctrines and preachings ; and since the Word, that it might be divine, could not be written except by mere correspondences, it follows, that dissensions and heresies are inevitable, and that the permission of these is also according to the laws of the Divine Providence ; especially, when the church itself had assumed for its essentials such things as belong to the understanding only, thus to doctrine ; and not to the will, thus to the conduct of life. When the things which have relation to life are not made essentials of the church, then man with respect to his understanding is in mere darkness, and gropes about like a blind man, who is ever stumbling, and falling into ditches ; for the will must see in the understanding, and not the understanding in the will ; or, what amounts to the same, the life and its love must lead the understanding to

think, speak, and act, and not the contrary; for were the contrary the case, the understanding might from an evil, even a diabolical love, catch at whatever might impress the senses, and enjoin the will to do it. From these considerations it may be seen whence dissensions and heresies exist. But it is provided, that every one, in whatever heresy he may be with respect to his understanding, may still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities in himself; for by shunning evils as sins the will is reformed, and by the will the understanding, which then first emerges out of darkness into light. There are three essentials of the church,—an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is called charity. Every man's faith is conformable to his life, that is, his charity. From the Word he has a knowledge of what his life ought to be, and from the Lord he has reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it; as the light varies colours in beautiful objects, and as a variety of jewels constitutes the beauty of a kingly crown.

260. VII. *That the merely natural man confirms himself against the Divine Providence, because Judaism still continues; that is, because the Jews, after the lapse of so many ages, are not converted, although they live among Christians, and do not according to the predictions in the Word confess the Lord, and acknowledge him as the Messiah, who, as they imagine, is to lead them back into the land of Canaan, but constantly persist in denying him, and yet it continues well with them. But they who think thus, and for that reason call in question the Divine Providence, do not know that by the Jews in the Word are meant all who are of the church and acknowledge the Lord, and that by the land of Canaan, into which it is said they are to be introduced, is meant the Lord's church. The reason, however, why they persevere in*

denying the Lord, is, because they are of such a disposition, that if they were to receive and acknowledge the Lord's divinity, and the holy things of his church, they would profane them; therefore the Lord says of them, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John xii. 40; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; Isaiah vi. 9, 10). It is said, lest they should be converted, and I should heal them, because if they had been converted and healed, they would have been guilty of profanation; and it is a law of the Divine Providence, as was shewn above, n. 221—233, that no one is interiorly admitted by the Lord into the truths of faith and the goods of charity, except so far as he can be kept in them to the end of life; and were it not so, he would profane things holy. This nation is preserved, and scattered over a great part of the earth, for the sake of the Word in its original language, which they hold more sacred than Christians do; and in every particular of the Word is the divinity of the Lord, for it is divine truth united to divine good, which proceeds from the Lord, and by which the Word is the conjunction of the Lord with the church and the presence of heaven, as is shewn in the *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 62—69; and there is the presence of the Lord and of heaven wherever the Word is read with devotion. This is the end which the Divine Providence has in view, in preserving and dispersing them over a great part of the world. What is the nature of their lot after death, may be seen in *The Continuation concerning the Last Judgment and the Spiritual World*, n. 79—82.

261. These then are the circumstances adduced above, n. 238, by which the natural man does or may confirm himself against the Divine Providence: there follow some others, mentioned above, n. 239, which may also serve the natural man as arguments against the Divine Providence, and may

likewise occur to the minds of others and suggest some doubts; these are,—

262. I. *That a doubt may be inferred against the Divine Providence, because the whole Christian world worship God under three persons, which is, three gods; and because hitherto they have not known that God is one in person and in essence, in whom there is a trinity, and that that God is the Lord.* The reasoner concerning the Divine Providence may say, Are not three persons three Gods, when each person by himself is God? Who can think otherwise; or who, indeed, does think otherwise? Athanasius himself could not think otherwise; and therefore, in the creed which has its name from him, he says, “As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods or three Lords;” by which words nothing else can be understood, than that we ought to acknowledge three Gods and Lords, but that we ought not to say there are three Gods and three Lords. Who can possibly have a perception of one God, who is not also one in person? If it be alleged, that it is possible to have such perception, provided you think that the three persons have one essence,—who from thence does or can perceive any thing else, than that in such case they are unanimous, and consenting, but yet that they are three Gods? and if a man elevates his thoughts, he says within himself, How can the divine essence, which is infinite, be divided? and how can it from eternity beget another, and even produce a third, who proceeds from both? It may be said, that this is to be believed, and ought not to be thought of; but who does not think of that which he is told he ought to believe? and how otherwise can there be any acknowledgment, which is the essence of faith? Did not Socinianism and Arianism, which reign in the hearts of more people than you imagine, take their rise from thinking of God as of three persons?

A belief in one God, and that that one God is the Lord, constitutes the church; for in him there is a divine trinity. That this is true, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. But what is thought of the Lord at this day? Is it not thought that he is God and man,—God from Jehovah his Father, of whom he was conceived, and man from the Virgin Mary, of whom he was born? Who thinks, that God and man in him, or his divinity and his humanity, are one person, and that they are one as the soul and body are one? Does any one know this? Ask the doctors of the church, and they will say that they have not known it, when, nevertheless, it is the doctrine of the church received throughout the whole Christian world, which is as follows: “Our Lord Jesus Christ, the Son of God, is God and man; and although he be God and man, yet he is not two, but one Christ; one, by taking of the manhood into God; one altogether, by unity of person; for as the soul and flesh is one man, so God and man is one Christ.” This is taken from the creed of Athanasius. The reason why they have not known it, is, because when they read it, they did not think of the Lord as God, but only as a man. If the same be asked whether they know of whom he was conceived,—whether of God the Father, or of his own divinity,—they will answer that he was conceived of God the Father, for this is according to Scripture. Are not the Father and he one then, as the soul and body are one? Who can think that he was conceived of two divinities, and if of his own divinity, that this was his Father? If you ask them again, What is your idea of the Lord’s divinity, and what of his humanity? they will say that his divinity is from the essence of the Father, and his humanity from the essence of the mother, and that his divinity is with the Father. If you then ask, where is his humanity, they will make no answer; for they separate in idea his divinity from his humanity, and make his divinity equal to that of the Father, and his humanity

similar to that of another man; not knowing, that in so doing, they also separate soul and body; nor seeing the contradiction, that in this case he would have been born a rational man from the mother alone. In consequence of the idea entertained concerning the Lord's humanity, that it was like that of another man, it is now come to pass, that a Christian cannot without difficulty be led to think of *A Divine Human Being*, although it should be said that the Lord's soul or life was from conception, and is Jehovah himself. Collect these reasons now, and consider whether there be any other God of the universe but the Lord alone, in whom is the all-creating Divine itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit; thus, that God is one in person and in essence, and that that God is the Lord. If you insist and say, that the Lord himself named three in Matthew, saying, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (xxviii. 19); I answer, it is evident from the preceding and following verses, that he said this, in order that it might be known that in himself now glorified there was a divine trinity. In the verse immediately preceding, he says, that all power was given to him in heaven and in earth; and in the succeeding verse, that he would be with them until the consummation of the age; consequently, he speaks of himself alone, and not of three. Now, with respect to the Divine Providence, and the reason why it has permitted Christians to worship one God under three persons, which amounts to the same as three Gods, and that hitherto they have not known that God is one in person and essence, in whom there is a trinity, and that that God is the Lord,—the reason does not exist in the Lord, but in man himself. The Lord taught it manifestly in his Word, as may appear from all the passages quoted in *The Doctrine of the New Jerusalem concerning the Lord*; and he also taught it in the doctrine of all the churches, in

which it is insisted that his divinity and his humanity are not two, but one person, united like soul and body. But the reason why they divided his divinity and humanity, and made his divinity equal to that of Jehovah the Father, and his humanity equal to that of another man, was, because the church after its establishment lapsed into Babylon, which transferred to itself the divine power of the Lord; yet, that it might not be called divine power, but human, they made the Lord's humanity similar to that of another man. Nor, afterwards, when the church was reformed, and faith alone received as the only means of salvation (which is, that God the Father would have mercy for the sake of his Son), could the Lord's humanity be viewed in any other light. The reason why it could not, is, that no one can approach the Lord, and acknowledge him in his heart as the God of heaven and earth, but he who lives according to his commandments. In the spiritual world, where every one is obliged to speak as he thinks, no one can even name Jesus, unless he has lived in the world as a Christian; and this from his Divine Providence, lest his name should be profaned.

263. But in order that what has now been said may appear more clearly, I will add what is adduced in *The Doctrine of the New Jerusalem concerning the Lord*, towards the end, n. 60, 61, which is as follows: "That God and man in the Lord are, according to the doctrine stated, not two, but one person, and altogether one, as the soul and body are one, appears clearly from many declarations of the Lord himself; as, that the Father and he are one; that all things of the Father are his, and all his the Father's; that he is in the Father, and the Father in him; that all things are given into his hand; that he has all power; that he is the God of heaven and earth; that he who believes in him has eternal life; and that he who does not believe in him, the wrath of God abideth on him; moreover, that he ascended into heaven, both as to his divinity and humanity, and that, with respect

to both, he sits on the right hand of God, which means that he is Almighty; besides many passages from the Word, concerning his divine humanity, which are copiously quoted in the former part of this work, and all of which testify that *God is one as well in person as in essence, that in him is a trinity, and that that God is the Lord.* The reason why these things relative to the Lord are now for the first time made publicly known, is, because it is foretold in the Revelation, (xxi. and xxii.) that a new church, in which this doctrine will hold the chief place, should be established by the Lord at the end of the former. This church is what is meant by the New Jerusalem there mentioned, into which none can enter but they who acknowledge the Lord alone as the God of heaven and earth; therefore this church is there called the WIFE OF THE LAMB. And this I am enabled to declare, that the universal heaven acknowledges the Lord alone; and that whoever does not acknowledge him is not admitted therein. For heaven derives all that makes it heaven solely from the Lord; and it is the acknowledgment of this, from love and faith, which causes all its inhabitants to be in the Lord, and the Lord in them; as he himself teaches in John: 'At that day ye shall know that I am in my Father, and ye in me, and I in you' (xiv. 20). And again: 'Abide in me, and I in you. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast out' (xv. 4, 5, 6; xvii. 22, 23). The reason why this doctrine concerning the Lord was not seen from the Word before, is, because if it had, it still would not have been received, in consequence of the last judgment not being accomplished. Man (while in the world) stands in the midst between heaven and hell; and before the last judgment, the power of hell prevailed over that of heaven; whence, had this doctrine been seen before, the devil, that is, hell, would have plucked it from the heart, and would, moreover, have profaned it. This

state of predominance on the part of hell, was altogether crushed by the last judgment, which is now accomplished. Since this, that is, now, it is in every one's power, who desires it, to become enlightened and wise."

264. II. *That a doubt may be inferred against the Divine Providence, because heretofore it was not known that in every particular of the Word there is a spiritual sense, and that its holiness consists therein:* for it may be suggested as a doubt against the Divine Providence, Why is this revealed now for the first time, and why by this or that person, and not by any primate of the church? But whether he be a primate or the servant of a primate, is according to the good pleasure of the Lord, who knows both the one and the other. But the reason why that sense of the Word was not revealed before, is, I. Because, if it had, the church would have profaned it, and have thereby profaned the sanctity of the Word itself. II. That neither were genuine truths, in which the spiritual sense of the Word consists, revealed by the Lord, till after the last judgment was performed, and a new church, which is meant by the Holy Jerusalem, was about to be established by the Lord. But these articles shall be examined separately. FIRST, *That the spiritual sense of the Word was not revealed before, because if it had, the church would have profaned it, and have thereby profaned the sanctity of the Word itself.* The church, not long after its establishment, was converted into Babylon, and afterwards into Philistea; and Babylon does indeed acknowledge the Word, but yet contemns it, saying, that the Holy Ghost inspires them in their supreme judgment, equally as much as it inspired the prophets. They acknowledge the Word for the sake of the vicarship founded on the Lord's words to Peter; but yet they condemn it, because it does not accord with their views. For that reason, also, it is taken from the people, and hid in monasteries, where there are but few who read it; therefore, if the spiritual sense of the Word, in which is the Lord, and

at the same time all angelic wisdom, had been revealed, the Word would have been profaned, not only as is now the case, in its ultimates, which are contained in the literal sense, but also in its internal or inmost meaning. Philistea, by which is meant faith separate from charity, would also have profaned the spiritual sense of the Word, because, as was shewn before, it places salvation in certain words which are to be thought and spoken, and not in any good that is to be done; thus making that a saving principle which is not saving, and removing the understanding from things which ought to be believed. And what have such persons to do with the light, in which is the spiritual sense of the Word? Would it not be turned by them into darkness? When the natural sense is turned into darkness, what would the spiritual sense be? Is there any one of those who have confirmed themselves in faith separated from charity, and in justification by it alone, that desires to know what is the good of life, or, what is love to the Lord and towards their neighbour, or what is charity, what the goods of charity, what good works, and what it is *to do*, yea, what faith is in its essence, or any genuine truth that constitutes it? They write volumes, and confirm nothing but what they call faith, saying that all the things above recited are contained in that faith. From which it is evident, that if the spiritual sense of the Word had been revealed before, the case would have been according to what the Lord says in Matthew: "If thine eye be evil, thy whole body shall be full of darkness; if, therefore, the light that is in thee be darkness, how great is that darkness!" (vi. 23.) By eye, in the spiritual sense of the Word, is meant the understanding. *SECONDLY, That neither were the genuine truths, of which the spiritual sense of the Word consists, revealed by the Lord, till after the last judgment was accomplished, and the New Church, which is meant by the Holy Jerusalem, was about to be established by the Lord. It is foretold by the Lord in the Revelation, that after the*

last judgment is accomplished, genuine truths are to be revealed, a new church established, and the spiritual sense of the Word disclosed. That the final judgment is now accomplished, is shewn in a small work concerning the *Last Judgment*, and in *The Continuation* of that work; and that this is meant by the heaven and earth which are to pass away, mentioned in the Revelation, xxi. 1. That genuine truths are then to be revealed, is foretold by these words in the Revelation: "He that sat upon the throne said, Behold, I make all things new" (verse 5; also chap. xix. 17, 18; xxi. 18—21; xxii. 1, 2). That the spiritual sense of the Word is then to be revealed is foretold in chap. xix. 11—16, and it is denoted by the white horse, upon which he who sat was called the Word of God, who was the Lord of lords, and King of kings; on which subject the little work concerning *The White Horse* may be consulted. That by the Holy Jerusalem is meant the New Church, which was then to be established by the Lord, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 62—65, where it is demonstrated. Hence then it is evident, that the spiritual sense of the Word was to be revealed for a New Church, which will acknowledge and worship the Lord alone, hold his Word sacred, love divine truths, and reject faith separated from charity. But more may be seen relative to this sense of the Word in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26; as, what the spiritual sense of the Word is, n. 5—26; that there is a spiritual sense in all and every particular of the Word, n. 9—17; that it is by virtue of the spiritual sense that the Word is of divine inspiration and holy in every single expression, n. 18, 19; that the spiritual sense of the Word has been heretofore unknown, and why it was not revealed before, n. 20—25; and that henceforth the spiritual sense of the Word will be opened to none but those who are principled in genuine truths from the Lord, n. 26. From these considerations, then, it may appear

that it is of the Divine Providence of the Lord that the spiritual sense has been concealed from the world until the present age, and hitherto been preserved in heaven among the angels, who derive their wisdom from it. This sense was known, and also cultivated, among the ancients who lived before Moses; but as their posterity converted the correspondences, of which their Word and consequently their religion solely consisted, into various idolatries, and the Egyptians into magic, it was, for the reasons above-mentioned, closed or shut up, by the Divine Providence of the Lord, first among the children of Israel, and afterwards among the Christians, and is now first opened for the Lord's New Church.

265. III. *That a doubt may be inferred against the Divine Providence, because heretofore it was not known that the very essence of the Christian religion consists in shunning evils as sins.* That this is the very essence of the Christian religion is shewn in *The Doctrine of Life for the New Jerusalem*, from beginning to end; and because faith separated from charity is the only obstacle to its being received, that also is treated of. It is said that heretofore it was not known that the very essence of the Christian religion consists in shunning evils as sins, because almost every body is ignorant of this, and yet every one is taught it, as may be seen above, n. 258. The reason why almost every body is ignorant of it, is, because solifidianism has erased it from the mind; for this teaches that faith alone saves, and not any good work or good of charity; also, that they are no longer under the yoke of the law, but at liberty. They who frequently hear such doctrines, no longer think of any evil of life, nor of any good of life; for every man by nature is inclined to embrace that idea, and when it is once embraced, he no longer thinks of the state of his life. This is the reason why the above is not known. That it is not known was discovered to me in the spiritual world. I questioned above a thousand who were newly arrived from this world, whether

they knew that the essence of religion consisted in shunning evils as sins ; and they said that they did not know it ; that it was a new thing never before heard of ; but that they had heard they could not do any good from themselves, and were not under the yoke of the law. When I asked, if they did not know that it was a man's duty to examine himself, to see his sins, repent of them, and lead a new life ; that otherwise sins are not forgiven, and if sins are not forgiven there is no salvation ; and that this was read aloud to them as often as they received the holy supper ; they answered, that they did not attend to those things, but only to this, that by means of the Lord's Supper their sins are forgiven, and that faith, without their knowledge, operates the rest. Again I asked, Why did you teach your children the decalogue ? Was it not that they might know what evils are sins which are to be shunned ? Was it that they might only know and believe, and not act accordingly ? Why then do you say that this is a new thing ? To this they could make no other answer than that they knew it, and yet did not know it, and that they never thought of the seventh commandment when they committed adultery, nor of the eighth when they committed theft or acted fraudulently, and so on ; much less, that such things are contrary to the divine law, and consequently offences against God. When I mentioned several things from the doctrines of the churches, and from the Word, in confirmation of my assertion, that to shun evils as sins, and hold them in aversion, is the very essence of the Christian religion, and that every one is gifted with faith in proportion as he shuns and holds them in aversion, they were silent ; but they were confirmed in the truth of it when they saw that all were examined as to their lives, and judged according to their actions, and no one according to his faith unconnectedly with his life, because the faith of every one is conformable to his life. The reason why the Christian world for the most part did not know this, exists in that law of the

Divine Providence whereby every one is left to act from liberty according to reason, which see above, n. 71—99, and n. 100—128: also in the law whereby it is appointed that no one is taught immediately from heaven, but mediately through the Word, doctrine, and preachings out of it, concerning which see above, n. 154—174: and likewise in all the laws of permission, which also are laws of the Divine Providence. More may be seen above respecting these, n. 258.

274. IV. *That a doubt may be inferred against the Divine Providence, because it was not known heretofore that man lives as a man after death, and this was not discovered till now.* The reason why this was not known, is, because in those who do not shun evils as sins, there lies inwardly concealed a belief that man does not live after death, and therefore they think it of no importance whether it be said that man lives after death, or that he will rise again at the day of judgment. If one happens to have any belief in a resurrection, he says to himself, I shall not fare worse than others; for if I go to hell, I shall have many to accompany me, and also if to heaven. Yet all who have any religion have in them an inherent knowledge that men live after death. The idea that they live as souls, and not as men, takes place with those, and with those only, who are infatuated by their own self-derived intelligence. That every one who has any religion in him has an inherent knowledge that man lives after death, may appear from the following considerations. 1. Who thinks otherwise when he is dying? 2. What panegyrist, in his lamentation over the dead, does not send them to heaven, place them among the angels, in conversation with them, and partaking their joys? Not to mention the apotheosis of some. 3. Who among the vulgar does not believe, that when he dies, if he has lived well, he shall go to a heavenly Paradise, be clothed in a white garment, and enjoy life everlasting? 4. Where is the preacher who does not

say these things, or the like, to those who are on their death-bed? And when he says them, he believes them himself, provided he does not at the time think of the last judgment. 5. Who is there that does not believe that his children are in heaven, and that he shall see his wife, whom he has loved, after death? Who ever supposes they are spectres, much less that they are souls or minds hovering about in the universe? 6. Who contradicts, when any thing is said of the lot and state of those who have passed from time to eternity? I have told many of the state and lot of such and such persons, and I have never yet heard any one say, that their lot was not yet decided, but that it would be so at the last judgment. 7. Who, when he sees angels painted or carved, does not acknowledge that they are such? Who ever imagines at such times that they are spirits without a body, airs, or clouds, as some of the learned do? 8. The papists believe their saints to be men in heaven, and others elsewhere; the Mahometans think the same of their dead; so do the Africans more especially, and in like manner many other nations: what then ought not reformed Christians to do, who know it from the Word? 9. It is also owing to this knowledge, inherent in every one, that some aspire after immortal fame; for this knowledge is converted into the love of such fame with some, and makes them heroes and valiant in war. 10. Inquiry was made in the spiritual world, whether this knowledge is inherent in all; and it was found, that it is so in the spiritual idea of all, which is of the internal thought, but not so in their natural idea, which is of the external thought. From these considerations it may appear, that no one ought to entertain any doubt against the Divine Providence, because he thinks it is now first discovered that man lives after death. It is only the sensual mind of man, which desires to see and touch what is to be believed; and he whose thoughts are not elevated above this is involved in darkness with respect to the state of his life.

THAT EVILS ARE PERMITTED FOR A CERTAIN END, WHICH
IS SALVATION.

275. IF man were born in the love in which he was created, he would not be in any evil, nor, indeed, would he know what evil is; for he who has not been, and thence is not in evil, cannot know what it is. If it should be said to him that this or that is evil, he would not believe it possible. This is the state of innocence, in which Adam and his wife Eve were; and their nakedness, of which they were not ashamed, signified that state. The knowledge of evil after the fall is meant by eating of the tree of knowledge of good and evil. The love in which man was created is the love of his neighbour, that he may wish him as well as he wishes himself, even better, and that he may be in the delight of that love when he does good to him, just as a parent is in doing good to his children. This love is truly human; for in it there is something spiritual, whereby it is distinguished from natural love, which is common to brute animals. If man were born into this love, he would not be born in the darkness of ignorance, as is now the case with every man, but in a certain light of knowledge, and thence of intelligence also, into which he would shortly enter, and indeed he would at first creep like a quadruped, but with an innate endeavour to raise himself upon his feet; for although he would creep, he would not look down to the ground, but upwards to heaven, and would, as it would be in his power to do, lift himself upright.

276. But when the love of the neighbour was converted into the love of self, and this latter increased, then human love was converted into animal love, and man from being man became a beast, with this difference, that he could think that which he felt in the body, rationally distinguish one thing from another, could be instructed, made a civil and

moral man, and at length spiritual ; because, as was observed, man has a spiritual principle, by which he is distinguished from brute animals ; for by it he can know what is civil evil and good, what is moral evil and good, and also, if he will, what is spiritual evil and good. When the love of the neighbour was converted into self-love, man could no longer be born into the light of science and intelligence, but into the darkness of ignorance, because he was born totally in the ultimate of life, which is called the corporeal sensual principle ; but from it he could be introduced by instruction into the interiors of the natural mind, something spiritual always attending. The reason why he is born in the ultimate of life, which is called the corporeal sensual principle, and consequently in the darkness of ignorance, will be seen in what follows. That the love of the neighbour and the love of self are opposite, any one may see ; for the former wishes well to all from itself ; but the latter wishes well to itself alone from all. A man in the love of his neighbour desires to serve all, but he who is in self-love desires to be served by all ; the former considers all as his brothers and friends, but the latter considers all as his servants, and if they do not serve him, as his enemies : in a word, he considers himself alone, and others scarcely as men, whom in his heart he values less than his horses and dogs ; and as he thinks them so vile, he makes no account of injuring them ; whence proceed hatred and revenge, adultery and fornication, thefts and frauds, lies and blasphemies, rage, cruelty, and the like. These are the evils man is in by birth. That these are permitted for a certain end, which is salvation, shall be demonstrated in the following order. I. That every man is in evil, and that he is to be withdrawn from evil that he may be reformed. II. That evils cannot be removed unless they appear. III. That in proportion as evils are removed, they are remitted. IV. That thus the permission of evil is for the sake of salvation as the end.

277. I. *That every man is in evil, and that he is to be withdrawn from evil that he may be reformed.* That every man has hereditary evil, and that from it man is in the concupiscence of many evils, is well known in the church. Thence it is that man from himself cannot do good; for evil does not do good, except it be such good as has evil lurking within it; which evil consists in his doing good for the sake of self, and thus doing what is good only in appearance. That this evil is hereditary from parents is well known. It is said to be from Adam and Eve; but this is a mistake; for every one is born into it from his parent, that parent from his parent, and so on, every one from his own parent respectively; and thus it is successively transferred from one to another, by which it is increased and augmented abundantly, and is transmitted to posterity. Thence it is, that in man there is no health, or nothing sound, but that he is one entire mass of evil. Who is there that feels that to love himself more than others is evil, and who, therefore, knows that there is any evil in it; when, nevertheless, it is the head of all evils? That it is inherited from fathers, grandfathers, and great-grandfathers, is evident from many circumstances which are known in the world; as from the similarity of faces in houses, families, and, indeed, in whole nations, by which they are distinguishable, faces being the types of minds, and the state of minds being conformable to their affections, which are of love. Sometimes, also, the face of the grandfather returns in the grandchild, or great-grandchild. I can tell from seeing the face only, whether a person is a Jew or not; also, from what stock some other people are derived; and I doubt not but there are others who can do the same. If the affections, which are of love, are thus derived and transmitted from parents, it follows that it is the same with evils, because these appertain to the affections. But the cause of this resemblance shall now be explained: the soul of every one is from his father, and is only clothed with a

body from his mother. That the soul is derived from the father, not only follows as a consequence from what has been said above, but is evident from other circumstances; as, that the child of a negro or Moor, by a white or European woman, is born black, and *vice versa*; and especially that the soul is in the seed, for from it impregnation is effected, and it is that which is clothed with a body from the mother; the seed being the primitive form of the love in which the father is,—the form of his ruling love, with its proximate derivations, which are the inmost affections of that love. These affections are in every one clothed in the decencies of moral life, and the goods which are partly of civil and partly of spiritual life; and these constitute the external of life even with the wicked. Every infant is born into this external of life, and hence it is that it is amiable; but as the man grows up and advances to mature age, he passes from that external to interiors, and at length to the ruling love of his father. If his father's ruling love was evil, his love also becomes evil, if not tempered and bent by means of education; and even then evil is not extirpated, but only removed, as will be shewn in what follows. Hence it is evident that every man is in evil.

277. That man is to be withdrawn from evil, in order that he may be reformed, is evident without explanation; for he who is in evil in the world, is in evil after he goes out of it; and therefore if evil be not removed in the world, it cannot be removed afterwards. Where the tree falls, there it lies; so also it is with the life of man. As it was at his death, such it remains. Every one also is judged according to his actions; not that they are enumerated, but because he returns to them, and does the like again; for death is a continuation of life, with this difference, that then man cannot be reformed. All reformation is effected in a plenary manner, that is, in primaries and in ultimates at the same time; and ultimates are reformed in this world conformably to primaries, but cannot be so afterwards, because the ultimates of life, which

man carries with him after death, are quiescent, and conspire, that is, act as one, with his interiors.

278. II. *That evils cannot be removed except they appear.* It is not meant that man is to do evils that they may appear, but that he is to examine himself, not his actions only, but also his thoughts, and as to what he would do if he were not afraid of the laws and of infamy; especially, what evils he considers in his spirit, as allowable, and does not look upon as sins, for these he still commits. In order that man may explore himself, understanding is given him, and this separate from the will; that he may know, understand, and acknowledge what is good and what evil, and may also see the quality of his will, or what he loves and what he covets. That man may see this, his understanding is gifted with superior and inferior, or interior and exterior thought, that from his superior or interior thought he may see what his will is doing in his inferior or exterior thought. This he sees as a man sees his face in a glass; and when he sees it, and knows what sin is, he may, if he implores the help of the Lord, not will it, but shun it, and afterwards act against it; if not freely, still he may force himself to it by combat, and at length hold it in aversion and abominate it; he then, and not before, perceives and also feels that evil is evil and good is good. This, then, is examining or exploring himself, seeing his sins, acknowledging them, confessing them, and afterwards desisting from them. But since there are few who know that the very essence of the Christian religion consists in this, because they only who do so have charity and faith, are led of the Lord, and do good from him, something shall be said of those persons who do not do so, and yet think they have religion in them. They are the following: 1. Those who confess themselves guilty of all sins, and do not search out any one sin in themselves. 2. Those who omit such inquiry from a principle of religion. 3. Those who, on account of worldly matters, think not of sins, and

consequently do not know them. 4. Those who favour them, and therefore cannot know them. 5. That in all these persons sins do not appear, and therefore cannot be removed. 6. Lastly, the cause, hitherto unknown, shall be laid open why evils cannot be removed, without the search, appearance, acknowledgment, confession thereof, and resistance thereto.

But these points shall be viewed separately, because they are fundamentals of the Christian religion on the part of man. *FIRST, Of those who confess themselves guilty of all sins, and do not search out any sin in themselves.* Such a one says, I am a sinner; I was born in sin; there is no health in me from head to foot; I am nothing but evil: good God, have mercy upon me, forgive me, purify me, save me, cause me to walk in purity of life, and in the way of uprightness,—and the like; yet he does not examine himself, consequently does not know any evil; and no one can shun that which he does not know, much less fight against it. After his confession, he also thinks himself clean and washed, when nevertheless he is unclean and unwashed from head to foot; for the confession of all is the quieting or laying asleep of all, and at length the blinding of all; it is like something general without any particular, which is nothing. *SECONDLY, Of those who omit such inquiry from the principles of their religion.* They are such especially as separate charity from faith; for such a one says to himself, Why should I inquire whether it be evil or good?—why, whether it be evil, since evil does not condemn me? and why, whether it be good, since good does not save me? It is faith alone, thought of and pronounced with confidence and assurance, which justifies and purifies from all sin; and when I am once justified, I am pure in the sight of God. I am in evil indeed; but God wipes away this as soon as it is produced, and so it appears no more;—not to mention other notions of the same kind. But who does not see, if he opens his eyes, that such

are empty words, having no substance in them, because they have no good in them? Who may not think and speak thus, even with confidence and assurance, when at the same time he thinks of hell and eternal damnation? Does such a one desire to know any thing else, whether it be true, or whether it be good? Of truth he says, what is truth but that which confirms such a faith? Of good he says, what is good but that which is in me from this faith? But in order that it may be in me, I will not do it as from myself, because that is meritorious, and meritorious good is not real good. Thus he omits all things, until he does not know what evil is; and what then can he search out or see in himself? In this case, is not his state such, that the fire of the concupiscences of evil being inclosed, consumes his interiors, and devastates them even to the gate, which he keeps shut lest the fire should appear? It is opened, however, after death, and then appears in the sight of every one. *THIRDLY, Of those who, on account of worldly matters, think not of sins, and consequently do not know them.* These are such as love the world above all things, and admit no truth which may withdraw them from the falsities of their religion. Such a one says to himself, What have I to do with this? I do not love to think of it. Thus they reject truth as soon as they hear it, and if they hear it, suffocate it. The case is nearly the same with them when they hear preachings, of which they retain only some of the words, but not any of the substance. As truths are treated by them in this manner, they do not know what good is; for truth and good act as one, and by good which is not grounded in truth no discovery is made of evil, except that it also may be called good, which is effected by reasoning from falsities. These are they who are meant by the seed which fell among thorns, of whom the Lord says, "Some fell among thorns; and the thorns sprung up and choked them." These are they too who "hear the word, and the care of this world, and the deceitfulness of riches, choke the

Word, and it becometh unfruitful" (Matt. xiii. 7, 22; Mark iv. 7, 14; Luke viii. 7, 14). *FOURTHLY, Of those who favour sins, and therefore cannot know them.* These are they who acknowledge God, and worship him according to the usual forms, but confirm themselves in the idea that any evil, which is a sin, is not a sin; for they disguise it by fallacies and appearances, and so hide its enormity; having done which, they favour it, and make it friendly and familiar to them. It is said that they who acknowledge a God do this; because others do not consider any evil as a sin, every sin being an offence against God. But this shall be illustrated by examples: he does not consider evil as sin who is covetous of money, and makes any species of fraud allowable, by reasons which he fabricates. It is the same with him who confirms himself in the lawfulness of revenge against enemies, and of committing depredations upon those who are not enemies in war. *FIFTHLY, That in these persons sins do not appear, and therefore cannot be removed.* All evil which does not appear kindles itself, being like fire among wood under the ashes; and it is like corrupted matter in a wound which is not laid open; for all evil which is obstructed increases, and does not cease until the whole is consummated. Therefore, lest any evil should be obstructed, it is permitted that every one should think either in favour of God or against God, in favour of the holy things of the church, or against them, and should not be punished for the same in this world. Concerning this evil the Lord says in Isaiah: "From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Then "although your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. But if ye refuse and rebel, ye shall

be devoured with the sword" (i. 6, 16, 18, 20). To be devoured with the sword, signifies, to perish by the falsity of evil. *SIXTHLY, The reason, hitherto concealed, why evils cannot be removed without being explored, appearing, being acknowledged, confessed, and resisted.* In the preceding pages it is mentioned, that the universal heaven is arranged into societies according to the affections of good opposite to the concupiscences of evil. Every man, with respect to his spirit, is in some society,—in a celestial society if he is in the affection of good, and in an infernal society if he is in the concupiscence of evil. He does not know this while he lives in the world, but yet as to his spirit he is in some society, without which he could not live, and by which he is governed of the Lord. If he is in an infernal society, he can only be brought out of it by the Lord, according to the laws of his Divine Providence, among which this is one, that man must see that he is there, must desire to depart, and must himself endeavour to do it from himself. This he can do while he is in the world, but not after death; for then he abides to all eternity in the society into which he introduced himself when in the world. This is the reason why man ought to examine himself, to see and acknowledge his sins, repent of them, and then persevere to the end of his life. That this is the case, I could fully and satisfactorily confirm by abundant experience; but to produce proofs from experience does not belong to this place.

279. III. *That in proportion as evils are removed, they are remitted.* It is an error of the present age, to suppose that evils are separated from man, and even cast out, when they are remitted; and that the state of a man's life can be changed in a moment, even to its opposite, so that, from being wicked, he can be made good, consequently brought out of hell, and instantly translated to heaven, by the immediate mercy of the Lord. But they who entertain this belief and opinion, know not in the least what evil and good are, nor

any thing of the state of man's life. They are altogether ignorant that the affections, which are of the will, are mere changes and variations of the state of the purely organic substances of the mind; that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of these changes. From a knowledge of these things, it may be clearly seen, that no evil can be removed except successively; and that the remission of evil is not the removal of it. But these things are here asserted in a summary way only; and unless they are demonstrated, although they may be acknowledged, they cannot be comprehended; and that which is not comprehended, is merely like a wheel turned about by the hand; therefore the propositions above-mentioned are to be demonstrated separately in the same order in which they are adduced. *FIRST, That it is an error of the present age, to suppose that evils are separated, and even cast out, when they are remitted.* That no evil into which a man is born, and which he actually imbibes, is separated from him, but that it is only removed so that it shall not appear, has been made known to me from heaven. Before that, I was in the belief entertained by most people in this world, that when evils are remitted, they are cast out, and are washed off and wiped away, as dirt from the face by water. But this is not the case with evils or sins; they all remain; and, when they are remitted after repentance, are removed from the middle to the sides,—that which is in the middle, as it is directly under the inspection, appearing as in the light of day, and that which is at the sides appearing in the shade, and sometimes as it were in the darkness of night. And because evils are not separated, but only removed, that is, put away to the sides, and man may be transferred from the middle to the circumference, it may also happen, that he can return to his evils, which he thought rejected: for man is of such a nature, that he can

pass from one affection to another, and sometimes to an opposite one, thus, from one middle or centre to another, the affection which predominates constituting the middle or centre while man is in it, for he is then in the delight and in the light of it. There are some men who, after death, are taken up by the Lord into heaven, because they have led a good life, but who still carry with them a belief, that they were cleansed and pure from sins, and, therefore, not in a state of guilt. These are at first clothed in white garments according to such persuasion, white garments signifying a state of purification from evils; but afterwards they begin to think, as they did in the world, that they are washed clean as it were from all evil, and, therefore, begin to boast that they are no longer sinners like others, which persuasion it is difficult to separate from a certain exultation of mind, and some degree of contempt for others in comparison with themselves; therefore, that this imaginary belief may be removed, they are then remanded from heaven, and let into their evils which they had contracted in the world, it being shewn them, at the same time, that they are in hereditary evils, of which they knew nothing before. When they have been thus forced to acknowledge, that their evils are not separated from them, but only removed, so that they are of themselves impure, and, indeed, nothing but evil, that it is by the Lord that they are detained from evils, and kept in goods, and that this appears to them as from themselves, they are again taken up by the Lord into heaven. *SECONDLY, That it is an error of the present age to suppose that the state of man's life can be changed in a moment, so that from being wicked he can be made good, consequently brought out of hell, and instantly translated into heaven, by the immediate mercy of the Lord.* They are in this error who separate charity from faith, and place salvation in faith alone; for they imagine that the bare thinking and uttering of the words in which that faith is conveyed, provided it be done

with confidence and assurance, justifies and saves ; an effect which is also supposed by some to be momentaneous, and if not before, about the last hour of a man's life. Such persons cannot but think, that man's state of life may be changed in a moment, and that he may be saved by immediate mercy. But that the mercy of the Lord is not immediate, and that man from being wicked cannot be made good in a moment, nor led out of hell and translated into heaven, but by continual operations of the Divine Providence from his infancy to the end of his life, will be seen in the last section of this treatise. We shall here only observe, that all the laws of the Divine Providence have for their end the reformation and thereby the salvation of man, consequently the inversion of his state, which by birth is infernal, to its opposite, which is celestial ; and that this can only be effected progressively, as man, receding from evil and its delight, enters into good and its delight. *THIRDLY, That they who entertain this belief, know not in the least what is evil and what is good :* for they do not know, that evil is the delight of the concupiscence of acting and thinking contrary to divine order, while good is the delight of the affection of acting and thinking according to divine order ; that there are myriads of concupiscences, which enter into as ingredients and compose every evil ; that there are myriads of affections, which, in like manner, enter into every good as its ingredients and compose it ; and that these myriads of concupiscences and affections exist in such order and connection in the interiors of man, that it is not possible to change one, without changing the whole at the same time. They who do not know this, may think or believe that evil, which appears to them as an entire one, can easily be removed, and that good, which also appears as a one, can be introduced in its place. These, as they do not know what evil is, and what good is, cannot but suppose that there is such a thing as momentaneous salvation, and immediate mercy ; but that these are not possible, will be seen in

the last section of this treatise. **FOURTHLY,** *That they who believe in momentaneous salvation and immediate mercy, do not know that the affections, which are of the will, are mere changes of the state of the purely organic substances of the mind; that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of those changes and variations.* Who does not assent to the affirmation that affections and thoughts exist only in substances and their forms, which are the subjects of them? and as they exist in the brain, which is full of substances and forms, they are called forms purely organic. No one, who thinks rationally, can do otherwise than laugh at the fantasies of those who suppose that affections and thoughts do not exist in substantiate subjects, but that they are vapours modified by heat and light, like figures appearing in the air or ether; for thought can no more exist separate from its substantial form, than vision can exist without its form, which is the eye, hearing without its form, which is the ear, or taste without its form, which is the tongue. Inspect the brain, and you will see innumerable substances and fibres, and that every part of it is organized; what need is there of any other than this ocular proof? But it may be asked, What is affection, and what is thought, in their substantiate subjects? A satisfactory answer may be deduced from all and every thing in the body, where there are many viscera, each fixed in its particular situation, and all performing their functions by changes and variations of their state and form. It is well known that they are severally engaged in their respective operations—the stomach, the intestines, the kidneys, the liver, pancreas, and spleen, and likewise the heart and lungs, each in its respective office; all these operations being effected only intrinsically or within themselves, and to be effected intrinsically is to be effected by variations of state and form. Hence it may appear, that the operations of the purely organic substances of the

mind are of a similar nature, with this difference only, that those of the organic substances of the body are natural, while those of the organic substances of the mind are spiritual, and that both act together as a one by correspondences. There can be no ocular demonstration of the changes and variations of state and form in the organic substances of the mind, which are affections and thoughts; but yet they may be seen, as it were, in a glass, by the changes and variations of the state of the lungs in speaking and singing, there being a correspondence; for the sound of the voice in speaking and singing, and also the articulations of sound, which are the words in speech and the modulations of the voice in singing, are effected by the lungs; and sound corresponds to affection, and speech to thought. Sound and speech are also produced by affection and thought, and this by means of changes and variations of the state and form of the organic substances of the lungs, and from the lungs by the trachea or wind-pipe in the larynx and glottis, afterwards in the tongue, and, lastly, in the lips. The first changes and variations of the state and form of sound are produced in the lungs, the second in the trachea and larynx, the third in the glottis by various openings of its orifice, the fourth in the tongue by its various applications to the palate and teeth, and the fifth in the lips by disposing them in various forms: hence it may appear, that the mere changes and variations of the state of organic forms, successively continued, produce sounds and their articulations, which are speech and singing. Now as sound and speech are produced from no other source than the affections and thoughts of the mind, for from the latter the former exist, and never without them, it is evident that the affections of the will are changes and variations of the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations of the form of those substances; similar to what takes place in the lungs. Since affections

and thoughts are mere changes in the state of the forms of the mind, it follows that the memory is no other than the permanent state thereof; for all changes and variations of state in organic substances are of such a nature, that when once they become habitual, they are permanent. Thus the lungs are habituated to produce various sounds in the trachea, to vary them in the glottis, to articulate them in the tongue, and to modify them in the mouth; and when those organs are once habituated to them, such sounds are in them, and can be reproduced. That these changes and variations are infinitely more perfect in the organs of the mind than in the organs of the body, is evident from what is said in the treatise concerning *The Divine Love and the Divine Wisdom*, n. 119—204, where it is shewn, that all perfections increase and ascend with degrees, and according to them. On this subject more may be seen below, n. 319.

280. To suppose that sins, when they are remitted, are also removed, is likewise an error of this age. They are in this error who suppose their sins to be remitted by the sacrament of the Lord's Supper, although they have not removed them from themselves by repentance; and they also are in this error who think to be saved by faith alone, as well as they who think to be saved by dispensations from the Pope. All these believe in immediate mercy and momentaneous salvation. But when this proposition is reversed it becomes a truth, namely, that when sins are removed they are also remitted; for repentance must precede remission, and without repentance there is no remission; therefore the Lord commanded his disciples to preach repentance for the remission of sins (Luke xxiv. 27); and John preached the baptism of repentance for the remission of sins (Luke iii. 3). The Lord remits the sins of all men; he does not accuse and impute; yet he can only take them away according to the laws of his Divine Providence; for since he said to Peter (who asked him how often he should forgive his brother

when he sinned against him, whether till seven times) that he ought to forgive him not only seven times, but seventy times seven (Matt. xviii. 21, 22), what then will not the Lord do, who is Mercy itself?

281. IV. *That thus the permission of evil is for a certain end, which is salvation.* It is well known that man is in full liberty to think and will, but not in full liberty to speak and act whatever he thinks and wills: for he may think as an Atheist, deny a God, and blaspheme the holy things of the Word and of the church; he may even desire in word and in deed utterly to destroy them; but this is prevented by civil, moral, and ecclesiastical laws; and he therefore inwardly cherishes such impious and wicked desires by thinking and wishing, and also intending them, but not by doing them. A man, who is not an Atheist, is also at full liberty to think on many things which are of evil, as frauds, lasciviousness, vindictiveness, and other insanities, which at times he also does. Who cannot believe that unless man had full liberty, he not only could not be saved, but would even totally perish? Hear now the cause of this. Every man from his birth is in evils of many kinds. These evils are in his will, and the things which are in the will are loved; for that which a man wills from his interior he loves, and that which he loves he wills; and the love of the will flows into the understanding, there causing its delight to be felt. Hence it comes into the thoughts, and also into the intentions. If, therefore, it were not permitted man to think according to the love of his will, which is hereditarily inherent in him, that love would continue shut up, and would never appear to him; and that love of evil which does not appear is like an enemy lying in wait, or like corrupted matter in an ulcer, poison in the blood, and rottenness in the breast, which, if kept inclosed, will produce death. But when a man is permitted to think upon the evils of his life's love, so far even as to intend them, they are cured by spiritual means, as diseases

are by natural means. What would be the quality of man were it not permitted him to think according to the delights of his life's love, shall now be shewn. He would no longer be man, for he would lose the two faculties which are called liberty and rationality, in which humanity itself consists; the delights of the above evils would occupy the interiors of his mind to such a degree, that they would open the door of it; and then he could not help speaking and acting in conformity with those evils; thus his insanity would not only be known to himself, but would also appear to the world; and at length he would not have the sense to cover his nakedness. But to prevent this being the case, he is permitted to think and to will his hereditary evils, but not to speak and do them. In the mean time he learns things civil, moral, and spiritual, which also enter into his thoughts, and remove these insanities; and thereby he is healed of the Lord; but yet no farther than to know how to keep the door shut, unless he also acknowledge a God, and implore his assistance, that he may be able to resist the above evils; and so far as he then resists, he does not admit them into his intentions, nor, at length, even into his thoughts. Since then man is at liberty to think as he pleases, to the end that his life's love may come forth from its lurking place into the light of his understanding, and since otherwise he would not know any thing of his own evil, and consequently would not know how to expel it, it follows that it would increase in him to such a degree that there would be no possibility of amendment in him, and scarcely in his children, if he had any; for the evil of the parent is transmitted to his offspring. The Lord, however, provides that this may not be the case.

282. The Lord could heal the understanding in every man, and so cause him to think not evil, but good, and this by means of various fears, by miracles, by speaking with the dead, and by visions and dreams; but to heal the understanding only is merely to heal man outwardly; for the

understanding with its thought is the external of man's life, and the will with its affection is the internal of his life. The healing of the understanding alone, therefore, would be like a palliative, by which the interior malignity is closed up and prevented from coming out; so that it consumes first the neighbouring parts and afterwards the more remote, till the whole is mortified. It is the will itself which is to be healed, not by influx of the understanding into it, because that never takes place, but by instruction and exhortation from the understanding. If the understanding alone were healed, man would become like a dead body embalmed, or covered over with fragrant aromatics and roses, which in a short time would contract such a stench from the corpse that no one could come near it. Such would be the case with celestial truths in the understanding, if the evil love of the will were obstructed.

283. The reason why man is permitted to think evils, even so far as to intend them, is, as was observed, that they may be removed by considerations of a civil, moral, and spiritual nature; as is the case when he thinks that they are contrary to justice and equity, contrary to honesty and decency, and contrary to goodness and truth, therefore contrary to the tranquillity, pleasure, and happiness of life. By these three considerations the Lord heals the love of man's will; and at first, indeed, by fear, afterwards by love. Still, however, evils are not separated and cast out from man, but only removed and put away to the sides; and when they are there, and good is in the centre, they do not appear; for whatsoever is in the centre is directly under inspection, and is seen and perceived: but it should be known that although good is in the centre, yet man is not therefore in good, unless the evils which are at the sides tend downwards and outwards; if they look upwards or inwards, they are not removed; for they still endeavour to return to the centre: they turn and look downwards or outwards, when man shuns his evils as

sins, and still more when he has an aversion to them; for he then condemns and devotes them to hell, and causes them to look thitherward.

284. The understanding of man is a recipient of good as well as of evil, and of truth as well as of falsity, but not the will of man, which must be either in evil or in good; it cannot be in both; for the will is the man himself, and therein is his life's love. But good and evil in the understanding are separated, like internal and external; hence man may be interiorly in evil, and exteriorly in good. Still, however, when man is reformed, good and evil are committed, and there then exists a conflict or combat, which, if grievous, is called temptation, but if not grievous, is like the fermentation of wine or wort. In such case, if good overcomes, evil with its falsities is removed to the sides, as the lees fall to the bottom of a vessel, and good becomes like generous wine after fermentation, or clear liquor; but if evil overcomes, good with its truth is removed to the sides, and it becomes turbid and foul like unfermented wine or liquor. This comparison of fermentation is used because leaven in the Word signifies the falsity of evil, as in Hosea vii. 4; Luke xii. 1; and other places.

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**THAT THE DIVINE PROVIDENCE IS EQUALLY WITH THE  
WICKED AND WITH THE GOOD.**

285. In every man, whether he be good or evil, there are two faculties, one of which constitutes the understanding and the other the will. The faculty which constitutes the understanding consists in his being able to understand and think, and thence is called rationality; and that which constitutes the will consists in his being able to do it freely, viz. to think, and thence also to speak and act, provided it be



not contrary to reason or rationality; for to act freely is to act as often as he wills, and according as he wills. Since these two faculties are perpetual, and continual from primaries to ultimates in all and every particular which a man thinks and does, and they are not in man from himself, but are from the Lord, it follows that there is the Lord's presence with and in these faculties in each particular, even in the most minute particulars of the understanding and thought as well as of the will and affection of man, and thence in the most minute particulars of his speech and actions. Remove these faculties from the smallest particular, and you will not be able to think it or speak it as a man. That man is man by virtue of these two faculties, that he can hereby think and speak, perceive goods and understand truths, not only such as are civil and moral, but also spiritual, and be reformed and regenerated,—in a word, that he can be joined unto the Lord, and thereby live eternally, was abundantly shewn above; and it was also shewn that these two faculties are possessed not only by good men, but also by the wicked. Now as these faculties in man are from the Lord, and not appropriated to man as his own, for that which is divine cannot be appropriated to man as his own, but can be adjoined to him, and thence appear as his; and as this divine in man exists in the most minute particulars appertaining to him, it follows, that the Lord governs things the most particular, in a wicked as well as in a good man; and it is the government of the Lord which is called the Divine Providence.

286. Now as it is a law of the Divine Providence that man should act freely according to reason, that is, from these two faculties, liberty and rationality; as it is also a law of the Divine Providence, that that which he does should appear to man as from himself, consequently as his own; and as it is moreover a law, that evils are to be permitted to the end that he may be led out of them, it follows, that man may abuse these faculties, and from liberty according to reason confirm



whatever he will ; for he can make whatever he will a persuasion of his reason, whether it be reasonable in itself or not. Therefore some say, What is truth ? Cannot I make true whatever I will ? and does not also the world do so ? Yet he who can do this does it by reasonings. Assume a proposition the most false, telling an ingenious person to confirm it, and he will do so. For example, tell him to prove that man is a beast ; or that the soul is like a little spider in its web, governing the body as the spider does by its threads ; or that religion is nothing but a bond of constraint ; and he will prove any of these propositions, till it will appear true. And what is easier ? for he does not know what is an appearance nor what is a falsity, which from a blind belief is assumed as a truth. Hence it is that man cannot see this truth, that the Divine Providence operates in the most minute particulars of the understanding and will, or what amounts to the same thing, in the most minute particulars of the thoughts and affections of every man, the wicked as well as the good. He confounds himself principally by supposing that in this case evils also would be from the Lord ; nevertheless, that not the least evil is from the Lord, but that it is from man, by means of his confirming in himself the appearance that he thinks, wills, speaks, and acts from himself, will be seen in what now follows ; which, that it may be clearly understood, shall be demonstrated in this order. 1. That the Divine Providence, not only with the good, but also with the wicked, is universal in things the most particular ; and yet that it is not in their evils. 2. That the wicked continually lead themselves into evils, but that the Lord continually withdraws them from evils. 3. That the wicked cannot be entirely led out of evil, and led into good, so long as they consider self-derived intelligence to be all, and the Divine Providence nothing. 4. That the Lord governs hell by opposites, and the wicked who are in the world he governs in hell as to interiors, but not as to exteriors.



287. I. *That the Divine Providence, not only with the good, but also with the wicked, is universal in things the most particular, and yet that it is not in their evils.* It was shewn above that the Divine Providence is in the minutest particulars of the thoughts and affections of men; by which it is meant that man can think and will nothing from himself, but that all he thinks and wills, and thence speaks and does, is by influx,—by influx from heaven if it is good, and by influx from hell if it is evil; or, what amounts to the same, that good is by influx from the Lord, and evil from the proprium of man. I know, however, that this is difficult to be comprehended; because a distinction is made between that which flows in from heaven, or from the Lord, and that which flows in from hell, or from the proprium of man; while it is said, notwithstanding, that the Divine Providence is in the minutest particulars of the thoughts and affections of man, so that he can think and will nothing from himself; and because it is said, that he can also think and will from hell, and from his proprium, this appears like a contradiction; but yet it is not. That it is not a contradiction will be seen in what follows, after some things are premised which will illustrate this matter.

288. All the angels of heaven confess that no one can think from himself, but only from the Lord; but all the spirits of hell affirm that no one can think from any other than himself; though sometimes it has been shewn to the latter, that not one of them thinks from himself, nor can do it, but that thought flows in. In vain, however, was this shewn them, for they would not receive it. But experience shall teach, first, that the whole of thought and affection, even in the infernal spirits, flows in from heaven; but that influent good is there turned into evil, and truth into falsity, thus every thing into its opposite. This was proved by the following experiment. There was let down out of heaven a certain truth from the Word; it was received by



those who were in the superior hells, sent down from them to the inferior hells, and so on to the lowest ; in its passage it was successively turned into falsity, and at length into such falsity as was directly opposite to that truth. They among whom it was so changed thought the falsity from themselves, and knew no otherwise, when, nevertheless, what they thought was that truth descending from heaven so falsified and perverted in its way to the lowest hell. I have heard that this was done three or four times. The case is the same with good, which in its descent from heaven is progressively turned into evil opposite to such good. Thence it was evident, that truth and good proceeding from the Lord, when received by those who are in falsity and in evil, is changed, and passes into another form, so that its first form does not appear. Thus it is with every wicked man, for such a one as to his spirit is in hell.

289. That neither does any one in hell think from himself, but from others about him, nor those from themselves, but still from others; and that thoughts and affections make an orderly progression from one society to another, without any one's knowing otherwise than that they are from himself, has often been manifested to me. Some, who supposed they thought and willed from themselves, were sent into a society, all communication being cut off with their neighbours, to whom also their thoughts used to extend themselves, and they were detained therein. They were then told to think otherwise than the spirits of that society thought, and to force themselves to think contrary to it, but they confessed that they found it impossible. This was done with many, and among others with Leibnitz, who was also convinced, that no one thinks from himself, but from others, and that neither do those others think from themselves, but all by influx from heaven, and heaven by influx from the Lord. Some, when they meditated on this matter, said that it was astonishing, and that scarce any one would be led to believe it,



because it is quite contrary to appearance, but that yet they could not deny it, because it was fully proved. Nevertheless, in their state of astonishment, they said, that at this rate they are not in fault when they think evil; also, that thus it would seem as if evil were from the Lord; and, moreover, that they did not comprehend how the Lord alone could cause all to think so differently. But these three points shall be explained in what follows.

290. To the experience already adduced this also shall be added. When it was granted me by the Lord to speak with spirits and angels, this arcanum was immediately revealed to me; for it was told me out of heaven, that like others I believed that I thought and willed from myself, when nevertheless it was not from myself, but if good, from the Lord, and if evil, from hell. That this was the case was also demonstrated to me in a lively manner by various thoughts and affections induced, and I was enabled successively to perceive and feel it; therefore afterwards, as soon as any evil stole into my will, or any falsity into my thoughts, I inquired whence it came, when it was discovered to me; and moreover it was permitted me to speak with those who infused it, to rebuke them, and to drive them away, that they might retire, thus withdraw their evil and falsity, and keep it to themselves, no longer infusing any such thing into my thoughts. This has been done a thousand times; and in this state I have now remained for many years, and still continue in it; yet I seem to myself, entirely like others, to think and will from myself, for it is of the Lord's Divine Providence that it should so appear to every one, as was shewn above in its proper place. Novitiate spirits wonder at this my state; for it seems to them as if I did not think and will any thing from myself, and therefore that I am like something empty; but I opened this arcanum to them; and moreover that I also think more interiorly, and perceive what flows into my exterior thought, whether it be from heaven or from hell; that I reject the latter and receive



the former; and that still I seem to myself, just as they do, to think and will from myself.

291. That all good is from heaven, and all evil from hell, is not unknown in the world. It is known to every one in the church. Who, that is admitted into the priesthood, does not teach that all good is from God, and that man cannot take any thing of himself which is not given him from heaven; also, that the devil infuses evils into men's thoughts, seduces them, and excites them to do evils? Therefore a priest, who thinks he preaches from holy zeal, prays that the Holy Ghost would teach him, and influence his thoughts and words. Some say they perceive sensibly that they are acted upon; and when their preachings are commended, answer piously, that they did not speak from themselves, but from God. Therefore, also, when they see any one speak and act well, they say he was led of God to do it; and on the other hand, when they see any one speak and act wickedly, they say he was led to it by the devil. That this is the language of the church is well known; but who believes in the truth of it?

292. That all which a man thinks and wills, and consequently says and does, flows from the only Fountain of life, and yet that the only Fountain of life, which is the Lord, is not the cause of man's thinking what is evil and false, may be illustrated by the following circumstance in the natural world. From its sun proceed heat and light, and these two flow into all the subjects and objects which we see, not only into good subjects and beautiful objects, but also into evil subjects and deformed objects, producing in them various effects; for they flow not only into trees which bear good fruit, but also into trees which bear bad fruit, and even into the fruits themselves, causing them to vegetate. In like manner, they flow into good seed, and also into tares; likewise into useful or wholesome shrubs, and into hurtful or poisonous shrubs. Yet it is the same heat and the same



light, in which there is not any cause of evil; for that exists in the recipient subjects and objects. The heat which hatches eggs containing an owl, a screech-owl, or an asp, is similar to that which hatches eggs containing a dove, a beautiful bird, or a swan. Set both kinds of eggs under a hen, and they will be hatched by her heat, which in itself is harmless. What then has the heat in common with those evil and noxious things? The action of heat, when it flows into marshy grounds, stercoraceous, putrid, and cadaverous substances, is the same as when it flows into vinous, fragrant, vegetating, and living substances. Who but must see that the cause does not exist in the heat, but in the recipient subject? The same light, also, produces in one object beautiful, and in another disagreeable colours; it even brightens itself and shines in white objects, while it becomes opaque and darkness itself in objects verging towards black. It is the same in the spiritual world, where also there are heat and light from the sun thereof, which is the Lord. The heat and light flow from him into their subjects and objects; which subjects and objects there are angels and spirits, specifically the things appertaining to their voluntary and intellectual faculties; the heat there being the proceeding Divine Love, and the light there the proceeding Divine Wisdom. The cause of their being received differently by one and by another does not exist in the heat and light; for the Lord says, that "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). By sun, in the supreme spiritual sense, is meant the Divine Love, and by rain the Divine Wisdom.

293. To this I will add a sentiment of the angels concerning will and intelligence in man; it is this,—that there does not exist in any man one grain of will or prudence that is proper to himself; for they say, if there existed one grain in any man, neither heaven nor hell could hold together, and the whole human race would perish. The reason is, they



say, because myriads of myriads of men, as many as have been born since the creation of the world, constitute heaven and hell, in which there is such order and subordination that they respectively make a one,—heaven one beautiful man, and hell one monstrous man; and if any individual person had a single grain of will and intelligence of his own, this one could not possibly exist, but would be distracted, and that divine form would perish; which can no otherwise consist and be permanent, than when the Lord is all in all, and they altogether nothing. Another reason is, they say, because the divine principle consists essentially in thinking and willing from itself, while the human principle consists essentially in thinking and willing from God; and what is essentially divine cannot be appropriated to any man, for in that case man would be a god. Keep this in remembrance; and if you desire it, it will be confirmed to you by the angels, when you enter into the spiritual world after death.

294. It was observed above, n. 289, that when some were convinced that no one thinks from himself, but from others, and that all those others think, not from themselves, but by influx through heaven from the Lord, they said in astonishment that, this being the case, it would not be their fault if they did evil; also, that thus it would seem that evil is from the Lord; and that they did not comprehend that the Lord alone could cause all to think so diversely. Now as these three suggestions cannot but flow into the thoughts of those who think only of effects from effects, and not of effects from causes, it is necessary that they should be assumed, and explained from their causes. *FIRST, That this being the case, it would not be their fault if they did evil:* for if all that a man thinks flows from others, it seems as if the fault were in those from whom it flows. Yet the fault is in him who receives; for he receives it as his own, and does not know any otherwise, nor does he wish to know any otherwise; because every one desires to be his own, to be guided



by himself, and especially to think and will from himself. This is liberty itself, which appears as the proprium in which every man is; therefore if he knew that whatever he thinks and wills flows from another, he would seem to himself to be in chains and captivity, and no longer master of himself; thus all the delight of his life would perish, and at length his humanity itself. That this is the case I have frequently seen proved. Certain spirits were permitted to perceive and feel that they were led by others, and then their anger was kindled to such a degree that they became as it were beside themselves, saying that they would rather be kept in chains in hell, than not to be allowed to think as they will, and will as they think. Not to be allowed to do this, they called being chained with respect to their very lives, which was harder and more intolerable than being chained with respect to their bodies. Not to be allowed to speak and act as they thought and willed, they did not call being chained; because the delight of civil and moral life, which consists in speaking and acting, restrains, and, at the same time, as it were, alleviates the restraint. Now as man does not desire to know that he is led to think by others, but is desirous to think from himself, and also believes that he does it, it follows that the fault is in himself, nor can he free himself from it so long as he continues to think what he does think; but if he does not love it, he dissolves his connection with those from whom his thought flows. This is the case when he knows that it is evil, and therefore desires to shun it and desist from it. Then also he is taken away by the Lord from the society which is in that evil, and translated to a society in which it does not exist; but if he knows the evil, and does not shun it, then the fault is imputed to him, and he becomes guilty of that evil. Therefore, whatever a man thinks he does from himself is said to be done from the man, and not from the Lord. *SECONDLY, That thus it would seem that evil is from the Lord.* This may be thought to be a conclusion dedu-



cible from what was shewn above, n. 288, which is, that influent good from the Lord is turned into evil, and truth into falsity, in hell. But who cannot see that evil and falsity are not from goodness and truth, consequently not from the Lord, but from the recipient subject and object, which is in evil and falsity, and perverts and inverts goodness and truth, as was also fully shewn above, n. 292? Whence arise the evil and falsity in man is repeatedly shewn in the preceding pages. An experiment was also made in the spiritual world with those who thought that the Lord could remove evils from the wicked, and introduce good in place thereof, thus transfer all hell into heaven, and save all; but that this is impossible will be seen at the end of this treatise, where momentaneous salvation and immediate mercy are treated of. *THIRDLY, That they did not comprehend that the Lord alone could cause all to think so diversely.* The divine love of the Lord is infinite, his divine wisdom is infinite, and infinite things of love and infinite things of wisdom proceed from the Lord, flow into all in heaven, thence into all in hell, and from both into all in the world; there cannot, therefore, be wanting to any one something to think and to will, for infinite things are infinitely all. Those infinite things which proceed from the Lord, not only flow universally, but also most particularly; for the divine is universal, existing in things the most particular. It is divine particulars which compose what is called universal, as was shewn above; and the most minute divine particular is also infinite. Hence it may appear that the Lord alone causes every one to think and will according to his quality, and according to the laws of his providence. That all the things which are in the Lord, and proceed from the Lord, are infinite, was shewn above, n. 46—69; and also in the treatise on *The Divine Love and the Divine Wisdom*, n. 17—22.

295. II. *That the wicked continually lead themselves into evils, but that the Lord continually withdraws them from evils.*



It may be more easily comprehended how the Divine Providence operates with the good than how it operates with the evil; and as the latter operation is now treated of, it shall be set forth in the following series. 1. That there are things innumerable in every evil. 2. That the wicked man from himself continually sinks himself more and more deeply into his evils. 3. That the Divine Providence with the wicked is a continual permission of evil, to the end that there may be a continual withdrawal therefrom. 4. That withdrawal from evil is effected of the Lord by a thousand most secret means.

296. In order then that the Divine Providence with the wicked may be distinctly perceived, and thus comprehended, the above propositions shall be explained in the order in which they are adduced. *FIRST, That there are things innumerable in every evil.* Every evil appears to man as one simple thing; this is the case with hatred and revenge, theft and fraud, adultery and whoredom, pride and high-mindedness, and with every other evil; and it is not known that in every evil there are things innumerable, exceeding in number the fibres and vessels in a man's body; but a wicked man is a hell in its least form, and hell consists of myriads of myriads, every one there being in a human form, although it be a monstrous one, and all the fibres and all the vessels in it inverted. The spirit itself is evil, appearing to itself as one; but innumerable as are the things which are in it, so innumerable are the concupiscences of its evil; for every man is his own evil or his own good, from the crown of his head to the sole of his foot. Since then a wicked man is such, it is evident that he is one evil, composed of various innumerable ones, which are distinctly evils, and are called concupiscences of evil. Hence it follows, that all these in their order are to be repaired and converted by the Lord, in order that man may be reformed; and that this cannot be effected but by the Divine Providence of the Lord, from the earliest period of man's life to its termination successively. Every concupiscence of evil appears



in hell, when it is represented, like some noxious animal ; as for example, like a dragon, or a basilisk, or a viper, or an owl, or a screech-owl, and so forth ; and in the same manner do the concupiscences of evil appear about a wicked man, when he is viewed by the angels. All these forms of concupiscences are to be severally changed. The man himself, who with respect to his spirit appears as a monster or a devil, is to be converted, that he may become like a beautiful angel ; and each concupiscence of evil is to be converted or changed, that it may appear like a lamb or a sheep, or like a pigeon, or a turtle dove, as the good affections of the angels appear in heaven, when they are represented ; and the conversion of a dragon into a lamb, of a basilisk into a sheep, and of an owl into a dove, cannot be effected except progressively, by rooting out evil from its seed, and sowing good seed in the place of it. But this must be done comparatively like the ingrafting of trees, the roots of which with some of the trunk remain ; and yet the ingrafted branch converts the juices extracted from the old root into juices producing good fruit. The branch which is to be ingrafted cannot be taken from any other but from the Lord, who is the tree of life ; according also to the Word of the Lord (John xv. 1—7). *SECONDLY, That the wicked man from himself continually sinks himself more deeply into his evils.* It is said, from himself, because all evil is from man ; for he converts into evil the good which is from the Lord, as was said above. The true reason why the wicked man immerses himself more deeply in evil, is, because, as he wills and does evil, he introduces himself more and more interiorly, and also more and more deeply, into infernal societies. Thence also the delight of evil increases, and so occupies his thoughts, that at last he feels nothing more pleasant ; and he who has introduced himself more interiorly and deeply into infernal societies, becomes like one bound in chains. So long as he lives in the world, however, he does not feel his chains ; for they are



like soft wool, or fine silken threads, which he loves because they are pleasurable; but after death those chains, instead of being soft, are hard, and instead of being pleasureable, are galling. That the delight of evil is capable of increase is well known from thefts, robberies, depredations, revenges, tyrannies, desire of lucre, and other evils. Who does not feel elevations of the delight of these evils, in proportion to his success and the unrestrained practice of them? It is well known that the thief feels such delight in thefts that he cannot desist from them, and, what is surprising, that he loves one stolen piece of money better than ten that are given him. It would be the same with adulteries, were it not provided that the power of committing that evil decreases with the abuse of it; yet with many there remains a delight in thinking and speaking of it, and if nothing more, a lust of touching. But it is not known what is the reason of this increase of delight, and that it is a consequence of the person's introducing himself into infernal societies more and more interiorly, and more and more deeply, as he commits evils in will and at the same time in thought. If the evils are only in thought, and not in will, he is not yet with evil in an infernal society; but he enters it when they are also in the will. If in this case he also thinks that such evil is contrary to the precepts of the decalogue, and considers these precepts as divine, he commits it intentionally, and thereby plunges himself more deeply into hell, whence he cannot be drawn out but by actual repentance. It is to be observed, that every man, with respect to his spirit, is in some society of the spiritual world,—the wicked man in some infernal society, and the good man in some celestial society. He also appears there sometimes when he is in deep meditation. Moreover, as sound, together with speech, diffuses itself in the air in the natural world, so does affection, together with thought, diffuse itself among societies in the spiritual world; and there is a correspondence between them,—affection cor-



responding to sound, and thought to speech. **THIRDLY,** *That the Divine Providence with the wicked is a continual permission of evil, in order that they may be continually drawn out of it.* The reason why the Divine Providence with wicked men is continual permission, is, because nothing but evil can proceed from their life; for man, whether he be in good or in evil, cannot be in both at once, nor in either alternately, except he be lukewarm; and evil of life is not introduced by the Lord into the will, and through it into the thought, but it is introduced by man, and this is called permission. Now as all that a wicked man wills and thinks is of permission, it may be asked, How then is the Divine Providence therein, which is said to be in the most minute particulars with every man, the wicked as well as the good? I answer, In this respect, that it continually permits for a certain end, permitting such things as are conducive to that end, and no others; and that it continually examines, separates, and purifies the evils which issue forth by permission, putting off and removing by unknown ways such as are not consistent with the end proposed. These things are done principally in the interior will of man, and from it in his interior thought. The Divine Providence is also continual, in providing that those things which are to be put off and removed shall not be again received by the will; because all things which are received by the will are appropriated to man; but those which are received in the thought and not in the will are separated and set aside. This is the Lord's continual providence with the wicked, which, as was observed, is a continual permission of evil, to the end that they may be perpetually drawn out of it. Of these operations of Providence man scarcely knows any thing, because he does not perceive them; the chief reason of which is, that evils are of the concupiscences of his life's love, and those are not perceived as evils, but as delights, to which no one attends; for who attends to the delights of his love? Man's thought swims in them, like a



boat carried along in the stream of a river ; and they are perceived as a fragrant atmosphere, which is drawn in with full inspiration. He can only perceive something of them in his external thought ; but he does not attend to them even there, unless he well knows that they are evils. But of this more will be said in what follows. *FOURTHLY, That withdrawal from evil is effected of the Lord by a thousand most secret means.* Of these some few only have been discovered to me, and these but of a general nature, which are, that the delights of concupiscences, of which a man knows nothing, are emitted in companies and bundles into his interior thoughts, which are those of his spirit, thence into his exterior thoughts, in which they make their appearance under some sense of pleasure, satisfaction, or cupidity, and are there intermixed with his natural and sensual delights. It is here that the means of separation and purification are, and also the ways of withdrawal and removal. These means are principally the delights of meditation, thought, and reflection for the sake of certain ends, which are of use ; and ends which are of use are as many in number as the particulars and singulars of any man's business and function ; also, as many in number as there are delights of reflection, in order that he may appear as a civil and moral and also as a spiritual man, besides the undelightful things which interpose. These delights, as they are of his love in the external man, are the means of separation, purification, rejection, and withdrawal of the delights of the concupiscences of evil of the internal man. Take for example an unjust judge, who has in view his own interest and the connections of friendship as the ends or uses of his function. Interiorly he has continually those ends in view, but exteriorly his object is to act as a skilful lawyer and a just man. He is continually in the delight of meditating, thinking, reflecting upon, and intending, to bend what is right, to turn, adapt, and accommodate it, so that it may seem conformable to the laws and consistent with



justice. Nor does he know that his internal delight consists of cunning, fraud, deceit, clandestine thefts, and many other things; and that this delight, compounded of so many delights of concupiscences of evil, rules in the whole and in every particular of his external thought, in which exist the delights of the appearance that he is just and sincere. The internal delights are let down into these external delights, and mixed like food in the stomach, where they are separated, purified, and drawn off; but this is the case only with the more grievous delights of the concupiscences of evil; for in a wicked man there takes place no other separation, purification, and removal, but that of the more grievous evils from the less grievous. In a good man, however, there takes place a separation, purification, and removal of the less as well as of the more grievous evils; and this is effected by the delights of the affections of good and truth, and of justice and sincerity, into which he enters in proportion as he considers evils as sins, and therefore shuns and holds them in aversion, and still more when he fights against them. These are the means by which the Lord purifies all who are saved. He also purifies them by external means which have respect to fame and honour, and sometimes to interest: yet into these are inserted by the Lord delights of the affections of good and truth, by which they are so directed and adapted as to become delights of the love of the neighbour. If any one were to see the delights of the concupiscences of evil together, in any form, or were to perceive them distinctly with any sense, he would see and perceive them in such number that they could not be defined; for the whole of hell is no other than the form of all the concupiscences of evil, and no concupiscence of evil there is altogether similar or the same with any other, nor can there exist one exactly like another, or the same with it, to all eternity. Of these innumerable concupiscences man scarcely knows any thing, much less how they are connected; and yet it is permitted of the Lord,



by his Divine Providence continually, that they should come forth, to the end that they may be drawn off, which is done in regular order and series; for a wicked man is a hell in its least form, as a good man is a heaven in its least form. That a withdrawal from evils is effected of the Lord by a thousand most secret means, cannot better be seen, and thereby concluded upon, than from the secret operations of the soul in the body. Those with which man is acquainted are the following: with respect to the food he is to eat, he looks at it, smells it, has an appetite for it, tastes it, chews it with his teeth, turns it about with his tongue, and thus swallows it down into the stomach. But the secret operations of the soul with which man is unacquainted, because he does not perceive them, are the following: the stomach turns about the food it has received, opens and separates its parts by means of its solvent liquor, that is, digests it, and presents such as is properly prepared to the mouths of the vessels opening into the intestines, which drink it up. It also distributes some parts into the blood, some into the lymphatic vessels, some into the lacteal vessels of the mesentery, and conveys some down the intestines. Afterwards, the chyle, which is drawn through the vessels of the mesentery into its receptacle, is conveyed through the thoracic duct into the vena cava, and so into the heart; from the heart into the lungs, thence through the left ventricle of the heart into the aorta, and from the aorta by its different ramifications into the viscera of the whole body, and also into the kidneys, in each of which there is a separation and purification of the blood, and a removal of heterogeneous parts; not to mention how the heart distributes its blood to the brain after it has been purified in the lungs, which is done by the arteries called carotids, and that the brain returns the blood vivified into the above-mentioned vena cava, into which the thoracic duct empties the chyle, and so again to the heart. These, besides innumerable others, are the secret operations of the soul in the body. Man



perceives nothing of these, and he who is not skilled in anatomy knows nothing of them. Yet similar things are done in the interiors of the mind of man; for nothing can be done in the body, except from the mind, inasmuch as the mind of man is his spirit, and his spirit is equally a man, with this difference only, that the things which are done in the body are done naturally, and those which are done in the mind are done spiritually: there is a perfect similitude. Hence it is evident that the Divine Providence operates by a thousand hidden ways in every man; that its end is continually to purify him, because its end is to save him; and that nothing more is incumbent upon man than to remove evils in the external man; the Lord providing the rest, if he be implored.

297. III. *That the wicked cannot be entirely led out of evils by the Lord, and led into goods, so long as they consider self-derived intelligence to be all, and the Divine Providence nothing.* It appears as if man could lead himself out of evils, if he would but think that this or that is contrary to the good of the community, contrary to utility, and contrary to the laws of his country and the law of nations; and this a wicked man can do as well as a good man, provided that, by birth, or from the exercise of his faculties, he is able to think within himself analytically and rationally in a distinct manner. He is not able, however, to draw himself out of evil; the reason of which is, that although the faculty of understanding and perceiving things even abstractly is given of the Lord to every one, the wicked as well as the good, as has been shewn in many places above, yet still, by means of this faculty man cannot draw himself out of evil, because evil is of the will, and the understanding does not flow into the will except with light only, illuminating and teaching; and if the heat of the will, that is, the life's love of man, is fervid from the concupiscence of evil, it is frigid as to the affection of good, and therefore does not receive light, but either rejects or extinguishes it, or by some invented false principle converts it



into evil. The case is herein as with the light of winter, which is equally as clear as the light of summer, and which flowing into cold trees produces a similar effect. But these things will be seen more fully in the following order. 1. That self-derived intelligence, when the will is in evil, sees nothing but what is false; and that it neither will nor can see any thing else. 2. That if self-derived intelligence then sees truth, it turns itself away, or falsifies it. 3. That the Divine Providence continually causes man to see truth, and also gives him the affection of perceiving and receiving it. 4. That thereby man is drawn out of evil, not of himself, but of the Lord.

298. But these propositions shall be explained in their proper order to the rational man, whether he be wicked or good, thus whether he be in the light of winter or in the light of summer, for colours appear alike in both. *FIRST, That self-derived intelligence, when the will is in evil, sees nothing but what is false; and that it neither will nor can see any thing else.* This has often been experimentally shewn in the spiritual world. Every man, when he becomes a spirit, which he does after death (for he then puts off his material body, and puts on a spiritual body), is alternately let into the two states of his life, the external and the internal. When he is in the external state, he speaks and acts rationally and wisely, just like a rational and wise man in the world; he can also teach others many things which relate to moral and civil life; and if he has been a preacher, he can also teach things relating to spiritual life. But when he is let out of this into his internal state,—when the external is laid asleep, and the internal is awakened,—if he is wicked, the scene is changed; instead of rational, he becomes sensual, and instead of wise, insane; for he thinks then from the evil of his will and its delight, therefore from self-derived intelligence; he sees nothing but what is false, and does nothing but evil thinking that malice is wisdom, and cunning



is prudence; and from self-derived intelligence he fancies himself a god, and imbibes with all his soul the most wicked arts. Such insanity I have often seen: I have also seen spirits let into these alternate states two or three times in an hour; and then it was given them to see their insanities, also to acknowledge them; yet they would not remain in their rational and moral state, but turned themselves of their own accord to their internal, sensual, and insane state; for this they loved more than the other, because therein consisted the delight of their life's love. Who could suppose that a wicked man is such beneath his outward appearance, and that he undergoes such a metamorphosis when he comes into his interior state? From this experience alone may appear the nature of self-derived intelligence, when it thinks and acts from the evil of its will. The case is different with the good, when they are let into an internal state from an external, they becoming still more wise and moral than before. *SECONDLY, That if self-derived intelligence then sees truth, it either turns itself away, or falsifies it.* Man has a voluntary proprium and an intellectual proprium: his voluntary proprium is evil, and his intellectual proprium the falsity thence derived; the latter is meant by the will of man, and the former by the will of the flesh (John i. 13). The voluntary proprium is in its essence self-love, and the intellectual proprium is pride proceeding from that love. These are like two connubial partners, and their marriage is called the marriage of evil and falsity. Every evil spirit is let into this marriage before he is admitted into hell; and when he is in this state, he does not know what good is; for he calls his own evil good, because he feels it as his delight. He then also turns himself away from truth, nor will he see it; because the falsity agreeing with his evil is seen by him as beautiful objects are by the eye, and is heard as harmonious sounds by the ear. *THIRDLY, That the Divine Providence continually causes man to see truth, and also gives him*



*the affection of perceiving and receiving it.* The reason of this is, because the Divine Providence acts from within, and flows thence into the exteriors; or it acts from the spiritual man upon the things which are in the natural man, and by the light of heaven illuminates his understanding, and by the heat of heaven vivifies his will. The light of heaven is in its essence divine wisdom, and the heat of heaven is in its essence divine love; from divine wisdom nothing can flow but truth, and from divine love nothing but good, from which the Lord gives in the understanding the affection of seeing truth, and also of perceiving and receiving it. Thus man is made a man, not only as to his external face, but also as to his internal. Who does not wish to seem a rational and spiritual man; and who does not know that he wishes to seem so in order that he may be thought by others to be a true man? If, therefore, he is only rational and spiritual in his external form, and not at the same time in his internal, can he be a man? can he be said to be otherwise than like a player upon the stage, or like an ape whose face nearly resembles that of man? May he not know from thence that he alone is a man who interiorly is such as he desires to be thought by others? He who acknowledges one, acknowledges the other. Self-derived intelligence can only induce the human form in externals, but the Divine Providence induces that form in internals, and through internals in externals; and when this is induced, man does not barely appear to be man, but is man. *FOURTHLY, That man is thereby drawn out of evil, not of himself, but of the Lord.* The reason why man can be drawn out of evil, when the Divine Providence gives the perception of truth, and at the same time the affection of it, is, because truth shews and dictates; and when the will performs what is thus dictated, it joins itself therewith, converting in itself truth into good; for truth then becomes the truth of man's love, and that which is of the love is good. All reformation is effected by



truth, and not without it; for without truth the will is continually in its evil, and if it consults the understanding it is not instructed, but evil is confirmed by falsities. As to what relates to intelligence, it appears to be his own both in a good man and a wicked man, and a good man is also obliged, as well as a wicked man, to act from intelligence seemingly proper to himself; yet he who believes in the Divine Providence is withdrawn from evil, but he who does not believe is not withdrawn. He believes in it who acknowledges evil to be sin, and desires to be delivered from it; and he does not believe in it who does not acknowledge and desire this. The difference between these two kinds of intelligence is like the difference between that which is thought to exist in itself and that which is thought not to exist in itself, but yet as if in itself; and it is also like the difference between an external without a correspondent internal, and an external with a correspondent internal; consequently, like the difference between the words and gestures of mimics and players, who personate kings, princes, and generals, and those of the kings, princes, and generals themselves; the latter being interiorly as well as exteriorly such, the former only exteriorly, which exterior being put off, they are called comedians, actors, and players.

299. IV. *That the Lord governs hell by opposites, and the wicked who are in the world he governs in hell as to interiors, but not as to exteriors.* He who does not know the nature of heaven and of hell, cannot at all know the nature of man's mind, the mind of man being his spirit which lives after death. The reason is, because the mind or spirit of man, in all the particulars of its form, is similar to that of heaven or hell; there is no difference, except that one is great and the other small, or that one is an image, and the other its type; therefore man, as to his mind or spirit, is either a heaven or a hell in its least form. He is a heaven who is led of the Lord, and he is a hell who is led of his



own proprium. Now, since I have been made acquainted with the nature both of heaven and hell, and it is important to know what is the nature of man with respect to his mind or spirit, I will briefly give a description of both.

300. All who are in heaven are no other than affections of good and thence thoughts of truth; and all who are in hell are no other than concupiscences of evil and thence imaginations of falsity. Both of these are so arranged that the concupiscences of evil and the imaginations of falsity in hell are directly opposite to the affections of good and the thoughts of truth in heaven. Hell, therefore, is under heaven, and diametrically opposite to it; as much so as two men who lie opposite to each other, or stand opposite as antipodes, consequently inverted, have the soles of their feet placed against each other, or stand each upon the heels of the other. Sometimes also hell appears in such a situation, or thus turned, with respect to heaven. The reason is, because they who are in hell make the concupiscences of evil their head, and the affections of good their feet; while they who are in heaven make the affections of good their head, and the concupiscences of evil the soles of their feet; hence their mutual opposition. It is said that in heaven there are affections of good and thence thoughts of truth, and that in hell there are concupiscences of evil and thence imaginations of falsity; and it is meant that there are spirits and angels who are such, for every one is his own affection or his own concupiscence,—the angel of heaven his own affection, and the spirit of hell his own concupiscence.

301. The reason why the angels of heaven are affections of good and thence thoughts of truth, is, because they are recipients of divine love and divine wisdom from the Lord,—all affections of good being from divine love, and all thoughts of truth being from divine wisdom; and the reason why the spirits of hell are concupiscences of evil and thence imaginations of falsity, is, because they are in the love of self and



in self-derived intelligence,—all concupiscences of evil being from the love of self, and imaginations of falsity being from self-derived intelligence.

302. The arrangement of affections in heaven, and of concupiscences in hell, is wonderful, and known only to the Lord. They are respectively distinguished into genera and species, and so conjoined as to act as a one; and as they are distinguished into genera and species, they are distinguished into greater or lesser societies; as, also, they are conjoined that they may act as a one, they are conjoined like all the things which are in a man. Hence heaven is, in its form, like a beautiful man, whose soul is the divine love and the divine wisdom, consequently the Lord; and hell is, in its form, like a monstrous man, whose soul is self-love and self-derived intelligence, consequently the devil; for there is no particular devil, who is sole lord there, but self-love is so called.

303. But that the nature of heaven and hell may be still better understood, instead of the affections of good suppose the delights of good, and instead of the concupiscences of evil, the delights of evil; for there exists no affection or concupiscence without its delights, because delights constitute the life of every one. These delights are distinguished and connected, as was said above of the affections of good and the concupiscences of evil. The delight of his affection fills and encompasses every angel of heaven; its common delight fills and encompasses every society of heaven; and the delight of all together, or that which is most general, fills and encompasses the universal heaven. In like manner, the delight of his concupiscence fills and encompasses every spirit of hell; its common delight every society of hell; and the delight of all, or that which is general, the whole of hell. Since the affections of heaven and the concupiscences of hell are, as was observed above, diametrically opposite to each other, it is evident that the delight of heaven is so disagree-



able in hell, that they cannot support it; and on the other hand, that the delight of hell is so disagreeable in heaven, that neither can they support it; hence proceed their mutual antipathy, aversion, and separation.

304. These delights, as they constitute the life of each individual in particular, and of all in common, are not felt by those who are in them; but their opposites are felt when they approach, especially when they are converted into smells, for every delight corresponds to some smell, and in the spiritual world may be converted into it. Then is the delight of heaven in general felt like the smell of a garden, with a variety according to the fragrances therein from flowers and fruits; and the delight of hell in general is felt like stagnant water, into which have been cast divers kinds of filth, with a variety according to the stench of things putrid and offensive therein. In what manner the delight of each particular affection of good in heaven, and of each particular concupiscence of evil in hell, is felt, has been made known to me; but it would be tedious to explain it here.

305. I have heard many persons recently come from the world complain that they did not know their lot would be according to the affections of their love; saying, that in the world they did not think of them, much less of their delights, because they loved that which was delightful to them; and that they supposed only the lot of every one would be according to his thought arising from intelligence, especially according to thoughts arising from piety, and also from faith; but they were answered, that they might have known, if they would, that a life of evil is disagreeable to heaven and displeasing to God, and that it is pleasing to hell and delightful to the devil; on the other hand, that good of life is grateful to heaven and pleasing to God, and unpleasant to hell and disagreeable to the devil; therefore, that evil is in itself offensive, and good in itself fragrant. Since they might have known this if they would, why did they not shun evils as



infernal and diabolical, and why did they favour evils merely because they were delightful? Since also they now knew that the delights of evil have an offensive smell, they might also know that those in whom they abound cannot enter into heaven. After this answer, they betook themselves to those who were in similar delights; for there and there only could they breathe.

306. From the idea now given of heaven and hell may appear what is the nature of the mind of man (for, as before said, the mind or spirit of man is a heaven or a hell in its least form), namely, that his interiors are mere affections and thoughts thence derived, distinguished into genera and species, like greater and lesser societies, and so connected as to act as a one; and that the Lord rules those affections and thoughts, in like manner as he rules heaven or hell. That man is either a heaven or a hell in its least form, may be seen in the work concerning *Heaven and Hell*, published in London in the year 1758, n. 51—87.

307. Now to the proposition in question, that the Lord governs hell by opposites, and that the wicked who are in the world he governs in hell as to interiors, but not as to exteriors. As to what relates, FIRST, *To the Lord's governing hell by opposites*; it is shewn above, n. 288, 289, that the angels of heaven are not in love and wisdom, or in the affection of good and thence in the thought of truth, from themselves, but from the Lord; and that good and truth flow from heaven into hell, where good is turned into evil and truth into falsity, in consequence of the interiors of their minds being turned in a contrary direction. Now since all things in hell are opposite to all things in heaven, it follows that the Lord governs hell by opposites. SECONDLY, *That the wicked who are in the world are governed in hell by the Lord*; because man with respect to his spirit is in the spiritual world, and in some society there,—in an infernal society if he is wicked, and in a celestial society if good; for the



mind of man, which in itself is spiritual, cannot be any where but among spirits, into whose society it also comes after death. That this is the case has also been said and shewn above. But man is not there like one of the spirits who is registered in the society, for he is continually in a state of reformation; therefore, according to his life and its changes, he is translated by the Lord from one society of hell to another, if he is wicked; but if he suffers himself to be reformed, he is led out of hell and introduced into heaven, and there also translated from one society to another. This is continued until the time of his death, after which he is no longer carried from one society to another, because he is then no longer in any state of reformation, but remains in that in which the nature of his life has placed him; therefore when a man dies, he is inscribed in his own place. *THIRDLY, That the Lord thus governs the wicked in the world as to their interiors, but differently as to their exteriors.* The Lord governs the interiors of the mind of man in the manner just described, but its exteriors he governs in the world of spirits, which is in the midst between heaven and hell. The reason is, because man for the most part is different in externals from what he is in internals; for in externals he can put on the semblance of an angel of light, and yet in internals be a spirit of darkness. Therefore his external is governed one way, and his internal another; his external is governed in the world of spirits, but his internal in heaven or in hell, so long as he is in the world. Therefore, also, when he dies, he comes first into the world of spirits, and there in his external, which external is there put off; and this being done, he is transferred to the place in which he is inscribed. Of what nature the world of spirits is may be seen in the work concerning *Heaven and Hell*, published in London in the year 1758, n. 421—535.

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THAT THE DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANY ONE, BUT THAT SELF-DERIVED PRUDENCE APPROPRIATES BOTH.

308. IT is believed by almost every one that man thinks and wills from himself, and thence speaks and acts from himself. Who of himself can suppose otherwise, since the appearance of it is so strong that it differs nothing from his really thinking, willing, speaking, and acting from himself, which yet is not possible? In *The Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, it is demonstrated that there is one only life, and that men are recipients of life; also, that the will of man is the receptacle of love, and his understanding the receptacle of wisdom, which two constitute that one only life. It is likewise demonstrated, that by creation, and thence by the Divine Providence continually, it is ordained that that life should appear in man in such a similitude as if it were his own, consequently proper to himself; but that this is an appearance to the end that man may be a receptacle. Moreover, it is demonstrated above, n. 288—294, that no man thinks from himself, but from others, nor do those others think from themselves, but all from the Lord, the wicked as well as the good; likewise, that this is known in the Christian world, especially among those who not only say, but believe, that all goodness and truth are from the Lord, also all wisdom, and consequently all faith and charity; and that every thing evil and false is from the devil or from hell. From all these premises no other conclusion can be deduced than that whatever a man thinks and wills comes by influx; and that, as all speech flows from thought as an effect from its cause, and all action in like manner from the will, therefore whatever man speaks and acts comes likewise by influx, although derivatively or mediately. That whatever a man sees, hears, smells, tastes, and feels, comes by



influx, cannot be denied; why not then what he thinks and wills? Can there be any difference, except that such things as are in the natural world flow into or impress the organs of the external senses, or of the body, while such things as are in the spiritual world flow into or impress the organic substances of the internal senses, or of the mind? therefore, that as the organs of the external senses, or of the body, are receptacles of natural objects, so the organic substances of the internal senses, or of the mind, are receptacles of spiritual objects. Since this is the condition of man, what then is his proprium? His proprium does not consist in his being such or such a receptacle, because this proprium is nothing else but his quality with respect to reception, and is not the proprium of life; for by proprium no one means any thing else but that which lives from itself, and thence thinks and wills from itself; but that such a proprium does not exist in man, nor even can exist in any one, follows from what has been said above.

309. But I will relate what I have heard from some in the spiritual world. They were of those who believed self-derived prudence to be every thing, and the Divine Providence nothing. I said that man has not any proprium [or any thing which can strictly be said to be proper to himself], unless you choose to make his proprium consist in his being such and such a subject, or such and such an organ, or such and such a form, and this is not the proprium which is meant, for it is only his quality; but no man has any proprium in the sense in which proprium is commonly understood. They who ascribed all things to self-derived prudence, and who may be called *propriétaires*, being the image of such characters, grew so enraged, that a flame appeared issuing from their nostrils, and they said, You utter paradoxes and insanities; would not man in such case be an empty nothing? He would either be a mere ideal being and fantasy, or he would be an image or statue. To this I could only answer, that it



was paradoxical and insane to believe that man is life from himself, and that wisdom and prudence do not flow from God, but are in man, consequently also the good which is of charity and the truth which is of faith. For any one to attribute these to himself is called insanity by every wise man, and is therefore also a paradox. Persons so doing are like those who dwell in the house or estate of another, and, being in possession, persuade themselves that they are their own; or like agents and stewards, who think all their master's property their own; and like what the servants would have been to whom the Lord gave the talents to trade with, in case they had rendered no account of them, but kept them as their own, and so acted as thieves. Of such it may very justly be said that they are insane, that they are indeed empty nothings, and that they are idealists, because they have not in themselves from the Lord any good, which is the very essence of life, nor, consequently, have they any truth; therefore such are also called the dead, and likewise nothing, and emptiness, in Isaiah xl. 17, 23; and in other places, makers of images, idols, and statues. But of these things more below, to be explained in the following order. 1. What self-derived prudence is, and what that prudence which is not self-derived. 2. That man from self-derived prudence persuades himself, and confirms himself in the idea, that every good and truth is from himself, and in himself, and in like manner every evil and falsity. 3. That every thing of which a man is persuaded, and in which he is confirmed, remains as his proprium (or as that which is proper to [him]). 4. That if man would believe, as is the truth, that every thing good and true is from the Lord, and every thing evil and false from hell, he would neither appropriate to himself good and make it meritorious [that is, impute the merit of it to himself], nor would he appropriate evil, and make himself accountable for it.

310. I. *What self-derived prudence is, and what that pru-*



*dence which is not self-derived.* They are in self-derived prudence who confirm in themselves appearances, and make them truths, especially this appearance, that self-derived prudence is all, and the Divine Providence nothing, except something very general, which, nevertheless, cannot exist without particulars of which it must consist, as was shewn above. They are also in fallacies, for every appearance confirmed as a truth becomes a fallacy; and in proportion as they confirm themselves from fallacies they become naturalists, in the same proportion believing nothing but what they can at the same time perceive with one of the bodily senses, especially the sight, because this principally acts as one with thought. Such persons at last become sensual; and if they confirm themselves in favour of nature against God, they close the interiors of their mind, and interpose as it were a veil, afterwards thinking what is under the veil, and not any thing which is above it. These sensualists were called by the ancients serpents of the tree of knowledge. Of them it is said in the spiritual world, that as they confirm themselves, they close the interiors of their minds, even at length unto the nose; for the nose signifies perception of truth, and when closed, indicates no perception at all. Their character shall now be described: they are more cunning and crafty than others, and are also ingenious reasoners; and cunning and craftiness they call intelligence and wisdom, nor do they know any other. Those who are not of this description they consider as simple and stupid, especially the worshipers of God and confessors of the Divine Providence. With respect to the interior principles of their minds, of which they themselves know very little, they are like those called Machiavelists, who make no account of murders, adulteries, thefts, and false testimony, considered in themselves; and if they reason against them, do it only from motives of prudence, that they may not appear to be what they really are. Of the life of man in this world, they



think that it is only like the life of a beast ; and of the life of man after death, that it is like a vital vapour, which rising from the corpse or grave, relapses again, and so dies. From this madness came the idea that spirits and angels are air, and, among those who are enjoined to believe in life everlasting, that the souls of men are the same ; that therefore they neither see, hear, nor speak, consequently are blind, deaf, and dumb, and that they only think in their particle of air ; for they say, How can the soul be any thing else ? Did not the external senses die with the body ? and how can they receive them again before the soul is reunited to the body ? And because they could have no other than a sensual and not a spiritual idea of the state of the soul after death, they established this, otherwise the belief of an everlasting life would have perished. More especially they confirm in themselves self-love, calling it the fire of life, and an incitement to various uses in society ; and being of this description, they are the idols of themselves ; and their thoughts, being fallacies from fallacies, are images of falsity. As they favour the delights of concupiscences, they are satans and devils ; those being called satans who confirm in themselves the concupiscences of evil, and those devils who live according to them. The nature of the most cunning sort of sensual men has also been made known ; they have a deep hell behind, and wish to be invisible ; therefore appear hovering about there like spectres, which are their fantasies, and are called genii. Some of them were once sent from that hell, that I might know the quality of them ; they immediately applied themselves to the back part of my neck under the occiput, thence entered into my affections, not choosing to enter into my thoughts, which they dextrously avoided ; they then varied my affections one after another, with a design of bending them insensibly into their opposites, which are concupiscences of evil ; and as they did not in the least meddle with my thoughts, they would have inflected and inverted



my affections, without my knowledge, if the Lord had not prevented. Those persons become of such a quality who in the world do not believe there is a Divine Providence, and search for nothing in others but their cupidities and desires, so leading them till they acquire a perfect ascendancy over them; and as they do this so clandestinely and cunningly that the others do not know it, and after death become like themselves, therefore immediately after their arrival in the spiritual world, they are cast into that hell. When seen in the light of heaven they appear without any nose, and what is wonderful, although they are so cunning, yet they are more sensual than others. As the ancients called the sensual man a serpent, and such a man is a more cunning, crafty, and ingenious reasoner than others, therefore it is said that "the serpent was more subtile than any beast of the field" (Gen. iii. 1); and the Lord says, "Be ye wise as serpents, and harmless as doves" (Matt. x. 16). Moreover the dragon, who is also called the old serpent, the devil, and satan, is described as "having seven heads, and ten horns, and seven crowns upon his heads" (Rev. xii. 3, 9). By seven heads is signified craftiness, by ten horns the power of persuading by fallacies, and by seven crowns the holy things of the Word and of the church profaned.

311. From this description of self-derived prudence, and of those who are in it, may be seen what is the nature of that prudence which is not self-derived, and what the kind of persons who are in it, namely, that prudence which is not self-derived is such as is in those who do not confirm in themselves the idea that intelligence and wisdom are from man, but say, How can a man have wisdom from himself, and how can a man do good from himself? and when they say this, they see the matter accordingly, for they think interiorly, and also believe that others think in the same manner, especially the learned, because they do not know that any one can think only exteriorly. They are not in fallacies by



means of any confirmations of appearances ; therefore they know and perceive that murders, adulteries, thefts, and false testimony, are sins, and for that reason shun them ; also that malice is not wisdom, and that craftiness is not intelligence ; and when they hear ingenious reasonings founded in fallacies, they wonder and smile to themselves. The reason is, because in them there is no veil between the interiors and exteriors, or between the spiritual and natural things of the mind, as there is in the sensual ; therefore they receive influx from heaven, by which they see such things interiorly. They speak with more simplicity and sincerity than others, and place wisdom in living well, not in speaking well. They are comparatively like lambs and sheep, while they who are in self-derived prudence are like wolves and foxes : they are like those who dwell in a house, and through its windows see the heavens ; but they who are in self-derived prudence are like those who dwell in a cellar, and through their windows see nothing but what is under ground : and they are like those who stand upon a mountain, and see such as are in self-derived prudence wandering below in valleys and in woods. Hence it may appear that prudence, which is not self-derived, is prudence from the Lord, similar to self-derived prudence as to its appearance in externals, but totally different in internals. In internals prudence which is not self-derived appears in the spiritual world as a man, but self-derived prudence as an image, appearing to have life from this circumstance only, that they who are in it have still rationality and liberty, or a faculty of understanding and willing, and thence of speaking and acting ; and that by means of these faculties they can also bear the semblance of men. The reason why they are such images, is, because evils and falses are not alive, but only goods and truths ; and as they know this by means of their rationality (for if they did not know it, they would not put on such appearance), therefore in their semblances of men they possess human vitality.



Who does not know that the quality of a man is determined by what he is interiorly; consequently, that he is a real man who is interiorly such as he wishes to seem exteriorly, and that he is a semblance or counterfeit, who is only a man exteriorly and not interiorly. Think as you speak in favour of God, of religion, and of justice and sincerity, and you will be a man; then the Divine Providence will be your prudence, and you will perceive in others that self-derived prudence is insanity.

312. II. *That man from self-derived prudence persuades himself, and confirms in himself the idea, that every good and truth is in and from himself, and in like manner every evil and falsity.* Institute an argumentation or course of reasoning from analogy between natural good and truth, and spiritual good and truth. Inquire what is true and good in the sight of the eye: is not that true therein which is called beautiful, and that good therein which is called delightful? for delight is felt in seeing beautiful objects. Inquire what is true and good in the sense of hearing: is not that true therein which is called harmonious, and that good therein which is called sweet and pleasant? for sweetness or pleasure is felt in hearing harmonious sounds. It is the same with the other senses. Hence it is evident what are natural truth and good. Consider now what are spiritual truth and good. Is spiritual truth any thing else but the beauty and harmony of spiritual things and objects? and is spiritual good any thing else but the delight and pleasure arising from a perception of their beauty or harmony? Let us now see whether any thing can be asserted of the one which is not applicable to the other, or of what is natural and not of what is spiritual. Of that which is natural it is said, that what is beautiful and delightful to the eye flows from external objects, and what is harmonious and sweet to the ear flows from instruments: in what respect is it different with the organic substances of the mind? It is said of the latter that



those things (viz. beauty and delight) are in them, and of the former, that they flow into them (or impress them); but if it be asked why it is said that they flow in, or enter by influx, no other answer can be given than that there appears to be a distance between the organ of sense and that which impresses or flows into it. If it be asked, why in the other case it is said of spiritual objects that they are in the mind and its organized substances, no other answer can be given than that there does not appear to be any distance between them. Consequently, it is the appearance of distance which causes a different notion to exist respecting the things which a man thinks and perceives, and those which he sees and hears. This falls to the ground, however, when it is known that the spiritual principle does not exist in distance as the natural does. Think of the sun and moon, or of Rome and Constantinople: do they not exist in thought without distance, provided such thought be not connected with experience acquired by sight or by hearing? Why then do you persuade yourself, because distance does not appear in thought, that good and truth, also evil and falsity, exist there, and do not enter by influx? To this I will add a fact known by experience, and which is common in the spiritual world. One spirit can infuse his thoughts and affections into another spirit, without the other's knowing but that the same is of his own thought and affection; this is called in that world thinking from and in another. I have seen it a thousand times, and have also done it a hundred times myself; yet the appearance of distance was considerable; but as soon as they knew that it was another who infused those thoughts and affections, they were angry, and turned themselves away, acknowledging nevertheless that distance unless it be discovered, does not appear in the internal sight or thought as it does in the external sight or eye, and that hence it is thought to enter into the latter by influx. To this fact I can add my own daily experience: evil spirits having often injected evils and



falsities into my thoughts, which appeared to me as if they were in myself, and from myself, or as if I thought them myself; but as I knew that they were evils and falses, I endeavoured to find out who injected them, when they were detected and driven away, and were at a considerable distance from me. Hence it may appear that all evil with its falsity flows from hell, that all good with its truth flows from the Lord, and that they both appear as if they were in man.

313. The nature and quality of those who are in self-derived prudence, and of those who are in prudence not self-derived, and thence in the Divine Providence, is described in the Word by Adam and his wife Eve in the garden of Eden, where there were two trees, the tree of life and the tree of the knowledge of good and evil; and by their eating of the latter. That by Adam and his wife Eve, in the internal or spiritual sense, is meant and described the Lord's most ancient church upon this earth, which was more noble and celestial than any that succeeded it, may be seen above, n. 241. By the rest is signified as follows: by the garden of Eden, the wisdom of the men of that church; by the tree of life, the Lord with respect to his Divine Providence; and by the tree of knowledge, man with respect to his self-derived prudence; by the serpent, the sensuality and proprium of man, which in itself is self-love, and the pride of his own intelligence, consequently the devil and satan; and by eating of the tree of knowledge, the appropriation of good and truth, as if they were not from the Lord and consequently of the Lord, but from man himself and consequently of man, that is, his own; and as good and truth are things really divine in man, for by good is meant the whole of love, and by truth the whole of wisdom, therefore if man claims them to himself as his own, he cannot but think himself like a god. On this account the serpent said, "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 5). So also do they



think in hell who are in self-love, and thence in the pride of self-derived intelligence. By the condemnation of the serpent is signified the condemnation of man's own proper love and proper intelligence; by the condemnation of Eve, that of the voluntary proprium (or will proper to man); and by the condemnation of Adam, that of the intellectual proprium (or understanding proper to man); by thorns and thistles, which the earth shall bring forth, is signified mere falsity and evil; by their being driven out of the garden is signified deprivation of wisdom; by the guarding of the way to the tree of life, the Lord's provident care to protect from violation the holy things of the Word and of the church; by the fig-leaves with which they covered their nakedness, moral truths, under which were concealed the things appertaining to their love and pride; and by the coats of skins, with which they were afterwards clothed, are signified appearances of truth, in which alone they were principled. This is the spiritual meaning of those things. But he who chooses may remain in the literal sense, only he should know that it is so understood in heaven.

314. What sort of persons they are who are infatuated by self-derived intelligence may appear from their imaginations in matters of interior judgment; as, for example, concerning influx, thought, and life. Concerning INFLUX, they think inversely; as that the sight of the eye flows into the internal sight of the mind, which is the understanding, and that the hearing of the ear flows into the internal hearing, which is also the understanding; and they do not perceive that the understanding from the will flows into the eye and into the ear, and not only constitutes those senses, but also uses them as its instruments in the natural world. Because this is not according to appearance, they do not perceive it; and if it be affirmed that what is natural does not flow into what is spiritual, but what is spiritual into what is natural, still they think, What is that which is spiritual but something more



purely natural? Moreover, does it not appear, that when the eye sees any beautiful object, or the ear hears any harmonious sound, the mind, which is the understanding and will, is delighted, not knowing that the eye does not see from itself, nor the tongue taste from itself, nor the nose smell from itself, nor the skin feel from itself, but that it is the mind or spirit of man which there perceives such things by the sense, and thence is affected according to the quality of the sense? But still the mind or spirit of man does not feel them from itself, but from the Lord; and to think otherwise is to think from appearances, and if it be confirmed, from fallacies. Concerning THOUGHT, they say, that it is something modified in the air, varied according to its objects, and enlarged in proportion as it is cultivated; therefore, that ideas of thought are images, like meteors appearing in the air; and that the memory is a table upon which they are impressed; not knowing that thoughts exist alike in substances purely organic, as the sight and hearing do in theirs. Let them only look into the brain, and they will see that it is full of such substances. If you injure them you bring on a delirium; destroy them, and you die. But what thought is, and also what memory is, may be seen above, n. 279, towards the end. Concerning LIFE, they know no other than that it is a certain activity of nature, which causes itself to be felt diversely, as the living body moves itself organically. If it be alleged, that in this case, nature lives, this they deny, but maintain that nature gives life. If you say, Is not life dissipated when the body dies? they answer, that life remains in a particle of air which is called the soul. If you say, What then is God? is not he life itself? here they are silent, and will not declare what they think: and if you say, Will you not acknowledge that the Divine Love and the Divine Wisdom are life itself? they answer, What is love, and what is wisdom? For in their fallacies they do not see what love and wisdom are, nor what God is. These observations are



adduced, that it may be seen how man is infatuated by self-derived prudence, because he draws all his conclusions from appearances, and thence from fallacies.

316. The reason why self-derived prudence persuades and confirms the idea that every good and truth is from man and in man, is, because self-derived prudence is the intellectual proprium of man, flowing from self-love, which is the voluntary proprium of man, and that which is his proprium cannot do otherwise than make all things his own; for it cannot be elevated by him. All who are led by the Divine Providence of the Lord are elevated above their proprium, and then they see that all good and truth are from the Lord; they even see, also, that that which is from the Lord in man is perpetually of the Lord, and never of man. He who thinks otherwise is like one who, having goods of his master deposited in his hands, lays claim to them or appropriates them to himself as his own, and who is therefore not a steward, but a thief; and as the proprium of man is nothing but evil, therefore he also immerses them into his evil, by which they are consumed, like pearls cast into dung, or dissolved in acids.

317. III. *That every thing, of which a man is persuaded and in which he is confirmed, remains as if proper to him, or becomes his proprium.* It is thought by many that no truth can be seen by man except from things confirmed; but this is false. In things which relate to the civil government and economy of a kingdom or state, what is useful and good cannot be seen unless several of the statutes and ordinances therein be known; nor in matters of a judicial nature, unless laws be known; nor in natural things, as physics, chemistry, anatomy, mechanics, and the like, unless a man be instructed in sciences; but in things purely of a rational, moral, and spiritual nature, truths appear merely from their own light, provided a man, by means of a good education, be made in some degree rational, moral, and spiritual. The reason is because every man, with respect to his spirit, which is that



which thinks, is in the spiritual world, and one among those who live there, consequently is in spiritual light, which illuminates the interiors of his understanding, and, as it were, dictates; for spiritual light is in its essence the divine truth of the Lord's divine wisdom. Hence man has power to think analytically, to form conclusions concerning what is just and right in judgments, to see honesty in moral life, and good in spiritual life, and likewise many truths which do not fall into darkness except by the confirmation of falsities: these things man sees, in the same manner as he sees the mind of another in his face, and perceives his affections from the sound of his voice, without any other knowledge than what is inherent in every one. Why should not man see by influx, in a certain degree, the interiors of his life, which are spiritual and moral, when there is no animal which does not by influx know the things necessary for it which are natural? Birds know how to make their nests, lay their eggs, hatch their young, and choose their food; besides other wonderful things, which are called instinct.

318. But how the state of man is changed by confirmations and consequent persuasions shall now be shewn in the following order. 1. That there is nothing but what may be confirmed, and falsity more easily than truth. 2. That when the falsity is confirmed, truth does not appear; but that from confirmed truth the falsity appears. 3. That to be able to confirm whatever a man pleases is not intelligence, but only ingenuity, which may exist even in the most wicked. 4. That there may be intellectual confirmation, and not at the same time voluntary; but that all voluntary confirmation is also intellectual. 5. That the voluntary and intellectual confirmation of evil at the same time, causes man to think that self-derived prudence is all, and the Divine Providence nothing; but not the intellectual confirmation of it alone. 6. That every thing confirmed by the will, and at the same time by the understanding, remains to eternity; but not that



which is confirmed by the understanding only. With respect to the FIRST, *That there is nothing but what may be confirmed, and falsity more easily than truth.* What may not be confirmed, when it is confirmed by Atheists that God is not the creator of the universe, but that nature is the creator of herself; that religion is only an external means of restraint, and calculated for the simple and the vulgar; that man is similar to the beast, and that he dies in like manner? What may not be confirmed, when it is confirmed that adulteries are allowable, as also clandestine thefts, frauds, and deceitful arts; that cunning is intelligence, and malice wisdom? Who does not confirm his own heresy? Are there not volumes full of confirmations in favour of the two reigning heresies in the Christian world? If you establish ten heresies of even an abstruse nature, and tell an ingenious person to confirm them, he will confirm them all. If you afterwards view them only from their confirmations, will you not see falsities as if they were truths? As every false principle has a lucid appearance in the natural man, arising from his appearances and fallacies, which is not the case with truth except in the spiritual man, it is evident that falsity can be confirmed more easily than truth. In order that it may be known that every falsity and every evil can be confirmed, in such a manner that the falsity may appear true and the evil good, take the following example: let it be confirmed that light is darkness and darkness light. May it not be said, What is light in itself? Is it any thing but a certain appearance in the eye according to its state? What is light when the eye is shut? Have not bats and owls such eyes that they see light as darkness, and darkness as light? I have heard some persons say that they can see in the same manner, and of the infernals I have heard that although they are in darkness they see one another? Do not men see light at midnight in their dreams? Is not darkness therefore light, and light darkness? But it may be answered, What



is this to the purpose? Light is light, as truth is truth; and darkness is darkness, as falsity is falsity. Take another example: and let it be confirmed that a raven is white. May it not be said, that his blackness is only a shade which is not his real colour? His feathers are inwardly white, and so is his body; and these are the substances of which he consists. Since his blackness is only a shade, therefore a raven turns white when he grows old, and some such have been seen. What is black in itself but white? Grind black glass, and you will see that the powder is white. Therefore, when you call a raven black, you speak from the shade and not from the reality. But it may be answered, What is this to the purpose? At this rate it might be said that all birds are white. These cases, although they are contrary to sound reason, are adduced, to the end it may be seen, that falsity diametrically opposite to truth, and evil diametrically opposite to good, may be confirmed. **SECONDLY, *That when falsity is confirmed, truth does not appear; but that from confirmed truth, falsity appears.*** All falsity is in the dark, and all truth in the light; and in the dark nothing appears, nor can it even be known what it is, but by feeling it. Not so in the light. Therefore, also, in the Word, falsities are called darkness, and thence they who are in falsities are said to walk in darkness and in the shadow of death. On the other hand, truths are there called light, and thence they who are in truths are said to walk in the light, and are called the children of light. That when the falsity is confirmed truth does not appear, and that from confirmed truth falsity does appear, is evident from many considerations. For example: who would see any spiritual truth, if the Word did not teach it? Would not there prevail thick darkness, which could not be dispelled but by the light in which the Word is, and with such as should desire to be enlightened? What heretic can see his own falsities except he admit the genuine truth of the church? He does not see them before. I have discoursed with those



who have confirmed themselves in faith separated from charity, and asked them whether they did not see so many things in the Word about love and charity, about works and actions, and about keeping the commandments, with the declarations that he is happy and wise who does them, and he is foolish who does them not. They said, that when they read those things they saw no otherwise than that they are faith, and so passed them over as it were with their eyes shut. They who have confirmed themselves in falsities are like those who see images pictured on a wall, and when in the shade of evening those pictures seem to them in their fantasy like a horse or a man, which visionary image is dispelled by the influent light of day. Who can perceive the spiritual defilement of adultery, unless he is in the spiritual purity of chastity? Who can feel the cruelty of revenge, but he who is in good arising from the love of his neighbour. What adulterer, or revengeful person, does not sneer at those who call their delights infernal, and on the other hand the delights of conjugal and neighbourly love celestial, and so on? **THIRDLY,** *That to be able to confirm whatsoever a man pleases is not intelligence, but only ingenuity, which may exist even in the most wicked.* There are some very dextrous confirmers, who know no truth, and yet can confirm both truth and falsity. Some of them say, What is truth? Is there any such thing existing? Is not that truth which I make true? Nevertheless, these are thought intelligent in the world, but they are only plasterers of the wall. None are intelligent but they who perceive truth to be truth, and confirm the same by truths continually perceived. These two kinds of men are not easily distinguished, because it is not easy to distinguish between the light of confirmation and the light of the perception of truth; nor does it appear otherwise than that they who are in the light of confirmation are also in the light of the perception of truth; when, nevertheless, the difference is as great as between the light of infatuation and



genuine light; and the light of infatuation in the spiritual world is of such a nature, that it is turned into darkness when genuine light flows in. Such infatuating light have many in hell, who, when they are admitted into genuine light, see nothing at all. Hence it is evident, that to be able to confirm whatever a man pleases, is only ingenuity, attainable even by the most wicked. **FOURTHLY,** *That there may be intellectual confirmation, and not at the same time voluntary; but that all voluntary confirmation is also intellectual.* Take these examples by way of illustration. They who confirm faith separate from charity, and yet live the life of charity, and in general they who confirm the falsity of doctrine, and yet do not live according to it, are those who are in intellectual confirmation, and not at the same time in voluntary confirmation; but they who confirm the falsity of doctrine, and live according to it, are those who are in voluntary and at the same time in intellectual confirmation. The reason is, because the understanding does not flow into the will, but the will into the understanding. Hence, also, it is evident what the falsity of evil is, and what the falsity which is not of evil. The reason why the falsity which is not of evil can be conjoined with good, but not the falsity of evil, is, because the former is the falsity in the understanding and not in the will, while the latter is the falsity in the understanding from evil in the will. **FIFTHLY,** *That the voluntary and intellectual confirmation of evil at the same time causes man to think that self-derived prudence is all, and the Divine Providence nothing; but not the intellectual confirmation of it alone.* There are many who confirm the efficacy of self-derived prudence in themselves from appearances in the world, but yet do not deny the Divine Providence, and theirs is only intellectual confirmation; while with such as deny at the same time the Divine Providence, the confirmation is also voluntary; but the latter, together with persuasion, takes place principally in those who are worshipers of nature,



and at the same time worshipers of themselves. *SIXTHLY, That every thing confirmed by the will, and at the same time by the understanding, remains to eternity ; but not that which is confirmed by the understanding only ; for that which is of the understanding only, is not in man, but without him, since it is only in his thought ; and nothing enters into man, and is appropriated to him, but what is received by the will ; for this becomes of his life's love. That this abides to eternity, shall be shewn in the next number.*

319. The reason why every thing confirmed in the will, and at the same time by the understanding, remains to eternity, is, because every one is his own love, and his love is of his will ; also, because every man is his own good or his own evil, for all that is called good which is of the love, and that evil which is opposed to it. As man is his own love, he is also the form of his own love, and may be called the organ of his life's love. It was said above, n. 279, that the affections of man's love and the thoughts thence derived, are changes and variations of the state and form of the organic substances of his mind, and it shall now be shewn what is the nature and quality of those changes. An idea of them may be had from the heart and lungs, because there are alternate expansions and compressions, or dilatations and contractions, which in the heart are called its systole and diastole ; and in the lungs respirations, which are reciprocal extensions and retractions, or distensions and coarctations of its lobes : these are the changes and variations of the state of the heart and lungs. The like takes place in the other viscera of the body, and in the parts thereof, by which the blood and animal juices are received and circulated. There are also similar changes and variations of state in the organic forms of the mind, which are the subjects of man's affections and thoughts, as was shewn above ; with this difference, that the expansions and compressions, or reciprocations, of the latter, are respectively in so much greater perfection,



that they cannot be expressed in words of natural language, but only in words of spiritual language, which can only import, that they are vortical ingyrations, and egyrations, after the manner of perpetual spiral circumflexions, wonderfully confasciculated into forms receptive of life. But the nature of these purely organic substances and forms in the wicked and in the good shall now be explained. With the good they are spirally convoluted forwards, but with the wicked backwards; and those which are spirally convoluted forwards are turned to the Lord, and receive influx from him; but those which are spirally convoluted backwards are turned towards hell, and receive influx from thence. It is to be observed, that in proportion as they are turned backwards, they are open behind, and closed before; but, on the contrary, in proportion as they are turned forwards, they are open before and closed behind. Hence it may appear what kind of form or what kind of organ a wicked man is, and what kind of form or what kind of organ a good man is, and that they are turned contrariwise; and as an inversion once induced cannot be retwisted, it is evident that such as it is when a man dies it remains to eternity. It is the love of man's will which makes this turning, or which converts and inverts; for, as was said above, every man is his own love. Hence it is, that every one after death goes in the way of his love,—he who is in good love to heaven, and he who is in evil love to hell; nor does he rest till he is in that society where his ruling love is; and, what is wonderful, every one knows the way, as though he smelt it with his nose.

320. IV. *That if man would believe, as is the truth, that every thing good and true is from the Lord, and every thing evil and false from hell, he would neither appropriate to himself good, and make it meritorious, nor would he appropriate to himself evil, and make himself guilty of it. But as these things are contrary to the belief of those who have confirmed in themselves the appearance that wisdom and*



prudence are from man, and do not flow in according to the state of the mind's organization, treated of above, n. 319, therefore they shall be demonstrated; and that it may be done distinctly, the following order shall be observed. 1. That he who confirms in himself the appearance that wisdom and prudence are from man and thence in him as his own, cannot see otherwise than that if this were not the case he would not be man, but either a beast or a statue; when, nevertheless, the contrary is true. 2. That to believe and think, as is the truth, that every thing good and true is from the Lord, and every thing evil and false from hell, appears to be impossible, when, nevertheless, it is truly human and thence angelic. 3. That so to believe and think is impossible to those who do not acknowledge the Lord's divinity, and who do not acknowledge evils to be sins; but that it is possible to those who acknowledge these two things. 4. That they who are in the acknowledgment of these two things only reflect upon evils in themselves, and, in proportion as they shun and hold them in aversion as sins, cast them out from themselves into hell from whence they come. 5. That thus the Divine Providence neither appropriates evil nor good to any one, but that self-derived prudence appropriates both.

321. But these propositions shall be explained in the order proposed. *FIRST, That he who confirms in himself the appearance that wisdom and prudence are from and in man as his own, cannot see otherwise than that if this were not the case he would not be a man, but either a beast or a statue; when, nevertheless, the contrary is true.* It is a law of the Divine Providence, that man should think as from himself, and should act prudently as from himself, but yet should acknowledge that he does so from the Lord. Hence it follows, that he who thinks and acts prudently as from himself, and, at the same time, acknowledges that he does so from the Lord, is a man; but not he who confirms in him-



self an idea that all that he thinks and does is from himself; nor he who, because he knows that wisdom and prudence are from God, yet waits for influx; for the latter becomes like a statue, and the former like a beast. That he who waits for influx is like a statue, is evident; for he must stand or sit motionless, with his hands hanging down, and his eyes either shut or wide open without motion, neither thinking nor breathing; and in such case what life is there in him? That he who believes all he thinks and does to be from himself is not unlike a beast, may also be evident; because he thinks only from the natural mind, which man has in common with beasts, and not from the rational spiritual mind, which is the mind truly human; for this latter mind acknowledges that God alone thinks from himself, and that man thinks from God; therefore, also, men who think only from the natural mind know no difference between man and beast, except that the former speaks and the latter utters sounds, and they imagine that they both die alike. Of those who wait for influx, it may be further observed, that they do not receive any influx, with the exception of a few who from their hearts desire it. These sometimes receive some answer by lively perception in thought, or by tacit speech therein, but rarely by any manifest speech; and then it is to this effect, that they may think and act as they will or as they can, and that he who acts wisely is a wise man, and he who acts foolishly is a fool; they are never instructed what they ought to believe and what they ought to do; and this to the end that human rationality and liberty may not be destroyed, which consists in every one's acting from free-will according to reason, in all appearance as from himself. They who are instructed by influx what they ought to believe and to do, are not instructed by the Lord, nor by any angel of heaven, but by some spirit of an enthusiast, Quaker, or Moravian, and are seduced. All influx from the Lord is effected by illumination of the understanding, by the affection of



truth, and by the influx of the latter into the former. **SECONDLY**, *That to believe and think, as is the truth, that every thing good and true is from the Lord, and every thing evil and false from hell, appears to be impossible; when, nevertheless, it is truly human and thence angelic.* To believe and think that every thing good and true is from God appears possible, provided nothing further be said; and the reason is, that it is conformable to theological faith, against which it is not allowable to think; but to believe and think that every thing evil and false is from hell appears impossible, because in this case it would also be believed that man could think nothing. Yet man thinks as from himself, although from hell, because it is the gift of the Lord to every one, that thought, whencesoever it comes, shall appear in him as his own; otherwise man would not live as man; nor could he be brought out of hell, and introduced into heaven, that is to say, reformed, as is abundantly shewn above. Therefore, also, the Lord gives man to know, and thence to think, that he is in hell if he is in evil, and that he thinks from hell if he thinks from evil; he also gives him to think of the means whereby he may escape out of hell, and not think from thence, but enter into heaven, and there think from the Lord; and he gives him freedom of election; from which considerations it may be seen that man can think what is evil and false as from himself, and can also think that this or that is evil and false; consequently that it is only an appearance that it is from himself, without which appearance man would not be man. The essential human principle, and thence the angelic, consists in thinking from the truth; and it is the truth, that man does not think from himself, but that it is given him by the Lord to think in all appearance as from himself. **THIRDLY**, *That so to believe and think is impossible to those who do not acknowledge the Lord's divinity, and who do not acknowledge evils to be sins; but that it is possible to those who acknowledge these two things.*



The reason why it is impossible to those who do not acknowledge the Lord's divinity, is, because the Lord alone gives man to think and will, and they who do not acknowledge the Lord's divinity, being separated from him, imagine that they think from themselves. The reason why it is also impossible to those who do not acknowledge that evils are sins, is, because they think from hell, and every one there supposes that he thinks from himself. But that it is possible to those who acknowledge the Lord's divinity, and that evils are sins, may appear from what has been abundantly adduced above, n. 288—294. *FOURTHLY, That they who are in the acknowledgment of those two things, only reflect upon evils in themselves, and in proportion as they shun and hold them in aversion as sins, cast them out into hell from whence they come.* Who does not or may not know, that evil is from hell, and that good is from heaven? Who may not thence know, that in proportion as man shuns evil and holds it in aversion, he shuns hell and holds it in aversion? And who may not thence know, that in proportion as any one shuns and holds evil in aversion, he wills good and loves it; therefore, that in the same proportion he is brought out of hell by the Lord, and led to heaven? These things every rational man may see plainly, provided he knows that there is a heaven and a hell, and that evil and good have each their separate origin. Now if man reflects upon evils in himself, which is the same thing as to examine himself, and shuns them, he then disengages himself from hell, casting it behind him, and introduces himself into heaven, where he sees the Lord face to face. It is said that man does this; but he only does it seemingly from himself, and therefore from the Lord. When man acknowledges this truth from a good heart and pious faith, it lies inwardly concealed in every thing that he thinks and does afterwards as from himself; like the prolific principle in seed, which internally accompanies it even until the production of new seed; and like the pleasure of appe-



tite for such food as a man has once found to be salutary ; in a word, it is like the heart and soul in every thing that he thinks and does. *FIFTHLY, That thus the Divine Providence neither appropriates evil nor good to any one, but that self-derived prudence appropriates both.* This follows as a consequence of all that has been said. The end of the Divine Providence is good ; this it consequently intends in every operation ; therefore, it does not appropriate good to any one, for thereby such good would become meritorious ; nor does it appropriate evil to any one, for thereby it would make him guilty of evil. Yet man does both from his proprium, because that is nothing but evil ; the proprium of his will being self-love, and the proprium of his understanding the pride of self-derived intelligence, and from the latter proceeds self-derived prudence.

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**THAT EVERY MAN MAY BE REFORMED, AND THAT THERE
IS NO SUCH THING AS PREDESTINATION.**

322. SOUND reason dictates that all are predestined to heaven and none to hell ; for all are born men, and thence the image of God is in them. The image of God in them consists in their being able to understand truth, and to do good ; and to be able to understand truth is from the divine wisdom, and to be able to do good is from the divine love. This power is the image of God, which abides in a man of sound mind, and is not eradicated. Hence it is, that he can be made a civil and moral man ; and he who is a civil and moral man can also be made spiritual, for what is civil and moral is the receptacle of what is spiritual. He is called a civil man who knows the laws of the kingdom of which he is a citizen, and lives according to them ; and he is called a

moral man who makes those laws his morals and his virtues, and lives conformably to them from reason. I will now tell you how civil and moral life is a receptacle of spiritual life; live according to those laws, not only considered as civil and moral laws, but also as divine laws, and you will be a spiritual man. There scarcely exists a nation so barbarous as not to have given the sanction of its laws to the prohibition of committing murder, corrupting the wife of another, stealing, false testimony, and the violation of another's rights. These laws are observed by the civil and moral man, in order that he may be, or seem to be, a good citizen; but if he does not at the same time consider these laws as divine, he is only a civil and moral natural man, and if he considers them as divine, he becomes a civil and moral spiritual man. The difference is, that the latter is not only a good citizen of an earthly kingdom, but also a good citizen of the heavenly kingdom; while the former is a good citizen of an earthly kingdom, but not of the heavenly kingdom. The goods which they do distinguish them: the goods which civil and moral natural men do, are not goods in themselves, for the man and the world are in them; whereas the goods which civil and moral spiritual men do, are in themselves goods, because the Lord and heaven are in them. Hence it is evident that every man, since he is born such that he can be made a civil and moral natural man, is also born such that he can be made a civil and moral spiritual man. It is only to acknowledge God, and not to do evils because they are in opposition to God, but to do good because it is agreeable to him. By this, spirit enters into man's civil and moral actions, and they receive life; but without it there is no spirit in them, and consequently they have no life; therefore the natural man, however civilly and morally he may act, is called dead, but the spiritual man is called alive. It is of the Divine Providence of the Lord, that every nation has some religion, and the foundation of all religion is an acknowledgment that

there is a God ; otherwise it is not called a religion ; and every nation, which lives according to its religion, that is, which refrains from evil because it is against its God, receives something spiritual into its natural principle. What person, when he hears any Gentile say he will not do this or that because it is against his God, does not say within himself, Will not this man be saved ? It appears as if it could not be otherwise ; this sound reason dictates to him. On the other hand, what person when he hears a Christian say, I make no account of this or that evil ; what signifies its being said to be against God ? does not say within himself, Can this man be saved ? It appears as if he could not ; this also sound reason dictates. If he says, I was born a Christian, have been baptized, have known the Lord, have read the Word, and received the sacrament ; do these things avail any thing, when he breathes murder, or revenge leading to murder, and does not consider as sins adultery, secret theft, false testimony, or lies, and various violences ? Does such a one think any thing of God or of life eternal ? Does he think that they have any existence ? Does not sound reason dictate that such a one cannot be saved ? These things are said of the Christian, because the Gentile thinks more of God from religion in his life than the Christian does. But of this more shall be said below in the following order. 1. That the end of creation is a heaven out of the human race. 2. That thence it is of the Divine Providence that every man is capable of being saved, and that those are saved who acknowledge a God and lead a good life. 3. That it is a man's own fault if he is not saved. 4. That thus all are predestined to heaven, and none to hell.

323. I. *That the end of creation is a heaven out of the human race.* That heaven does not consist of any others than such as were born men, is shewn in the work concerning *Heaven and Hell*, published at London in the year 1758, and also above ; and as heaven does not consist of any others, it follows that the end of creation is a heaven out of the

human race. That this was the end of creation was indeed shewn above, n. 27—45; but the same will be still more manifestly seen from an explanation of the following points. 1. That every man is created to live to eternity. 2. That every man is created to live to eternity in a state of happiness. 3. That therefore every man is created to go to heaven. 4. That the divine love cannot do otherwise than desire it, and that the divine wisdom cannot do otherwise than provide for it.

324. Since from these considerations it may also be seen that the Divine Providence is no other predestination than to heaven, and that it cannot be changed into any other, it is here to be demonstrated, in the order proposed, that the end of creation is a heaven out of the human race. FIRST, *That every man is created to live to eternity.* In the treatise concerning *The Divine Love and the Divine Wisdom*, parts the third and fifth, it is shewn that in man there are three degrees of life, which are called natural, spiritual, and celestial, and that these degrees are actually in every one; but that in beasts there is only one degree of life, which is similar to the ultimate degree in man, called natural. From this it follows, that, by the elevation of his life to the Lord, man is capable, though beasts are not, of being brought into such a state as to be able to understand those things which are of the divine wisdom, and to will those things which are of the divine love, consequently to receive the divine influence; and he who can receive the Divine influence, so as to see and perceive it in himself, cannot be otherwise than conjoined with the Lord, and from that conjunction cannot but live to eternity. What would the Lord be, with all his creation of the universe, if he had not also created images and likenesses of himself, to whom he might communicate his divine influence? In any other case, would it not be like causing something to be and not to be, or to exist and not to exist, and this for no other purpose but that he might contemplate at a distance

a mere shifting of scenes and continual variations as upon a theatre? To what purpose would the divine principle be in men, were it not to the end that they might serve as subjects to receive it more nearly, and to see and feel it? And as the Divine Being is a being of inexhaustible glory, is it likely that he would keep it to himself, or indeed could he? For love wishes to communicate its own to another,—to give, indeed, as much of its own as it can; and what then must the divine love do, which is infinite? Can such love give, and then take away again? Would not this be giving what is to perish? which in itself internally is not any thing, because when it perishes it becomes nothing, there not being in it that which really exists; but he gives what really exists, or what does not cease to be, and that is eternal. In order that every man may live to eternity, that which is mortal about him is taken away, namely, his material body, which is taken away by death; thus his immortal part, which is his mind, is stripped naked, and then he becomes a spirit in a human form, his mind being that spirit. That the mind of man cannot die, the sages or wise men of antiquity saw very plainly; for they said, How can the soul or mind die, when it has the faculty of acquiring wisdom? Their interior idea on this subject is known only to few at this day; but it descended into their common perception from heaven, and was this,—that God is wisdom itself, of which man is a partaker, and that God is immortal or eternal. As it has been permitted me to converse with angels, I will also relate something on this subject from experience. I have conversed with some who lived many ages ago, with some who lived before the deluge and some after the deluge, with some who lived in the Lord's time, with one of his apostles, and with many who lived in the succeeding ages; they all seemed like men of a middle age, and said that they know not what death is, but only that there is such a thing as damnation. All indeed who have led a good life, when they go to heaven,

enter into their juvenile age in the world, and continue in it to eternity, even though they were old and decrepid in the world; and women, although they had been wrinkled and antiquated, return to the flower of their youth and beauty. That man after death lives to eternity is evident from the Word, where life in heaven is called life everlasting; as in Matthew xix. 29; xxv. 46; Mark x. 17; Luke x. 25; xviii. 30; John iii. 15, 16, 36; v. 24, 25, 39; vi. 27, 40, 68; xii. 50; also, simply, life, Matt. xviii. 8, 9; John v. 40; xx. 31. The Lord said also to his disciples, "Because I live, ye shall live also," John xiv. 19; and concerning the resurrection, that God is the God of the living, and not the God of the dead; also, that they cannot die any more (Luke xx. 36, 38).

SECONDLY, *That every man is created to live to eternity in a state of happiness*, follows of course; for he who wills that man should live to eternity, wills also that he should live in a state of happiness. What would eternal life be without it? All love wills or desires the good of another. The love of parents desires the good of children; the love of the bridegroom and of the husband desires the good of the bride and the wife: and the love of friendship desires the good of friends: what then must not the divine love do? And what is good but delight? what divine good but eternal beatitude? All good is called good from its delight or beatitude. All indeed which is given and possessed is called good; but unless it be also delightful, it is sterile good, which is not good in itself. Hence it appears that eternal life is also eternal happiness. This state of man is the end and purpose of creation. That they only, who go to heaven, are in this state, is not the Lord's fault, but the fault of man; and that the fault is in man will be seen in what follows.

THIRDLY, *That therefore every man is created to go to heaven*. This is the end of creation; but the reason why all do not go to heaven, is, because they imbibe the delights of hell, which are opposite to the beatitude of heaven; and they who are

not in the beatitude of heaven cannot enter into heaven, for they cannot bear it. No one who enters the spiritual world is refused the liberty of ascending into heaven; but he who, when he comes there, is in the delight of hell, has a palpitation at his heart, labours in his breathing, begins to lose all life, is in anguish and torment, and rolls himself about like a serpent laid before the fire: this is the case, because opposites act against each other. Notwithstanding, as they were born men, and thence in the faculty of thinking and willing, consequently in the faculty of speaking and acting, they cannot die; but as they cannot live with any but those who are in a similar delight of life, they are sent to them; they who are in the delights of evil, and they who are in the delights of good, being respectively remanded to those who are like themselves. It is even allowed to every one to be in the delight of his evil, provided he does not infest those who are in the delight of good: but as evil cannot do otherwise than infest good, for in evil there is hatred against good, therefore lest they should do mischief, they are removed, and cast down into their proper places in hell, where their delight is turned to what is undelightful. But this does not prevent man from being by creation, consequently by birth, of such a quality that he may go to heaven; for every one who dies an infant goes to heaven, is educated and instructed there as a man is in the world, and by the affection of good and truth imbibes wisdom and becomes an angel. The same might be the case with man who is educated and instructed in the world; for the same capability which is in an infant is in him. Concerning infants in the spiritual world, see the work on *Heaven and Hell*, published in London in 1758, n. 329—345. The reason why it is not the same with many in the world, is, because they love the first degree of their life, called the natural degree, and will not recede from it and become spiritual; and the natural degree of life, considered in itself, loves nothing but self and

the world, for it coheres with the bodily senses, which also communicate with the world. But the spiritual degree of life, considered in itself, loves the Lord and heaven, and also itself and the world; yet God and heaven as superior, principal, and governing, and self and the world as inferior, instrumental, and subservient. *FOURTHLY, That the divine love cannot do otherwise than will it, and that the divine wisdom cannot do otherwise than provide for it.* That the Divine Essence is divine love and divine wisdom, was fully shewn in the treatise concerning *The Divine Love and the Divine Wisdom*. It is also demonstrated there, n. 358—370, that in every human embryo the Lord forms two receptacles,—one of the divine love and the other of the divine wisdom,—the receptacle of divine love for the future will of man, and the receptacle of divine wisdom for his future understanding; and that thus he endows every man with a faculty of willing good, and a faculty of understanding truth. Now as these two faculties of man are given him from his birth by the Lord, and thence the Lord is in them as in his own in man, it is evident that his divine love cannot will otherwise than that man should go to heaven and there enjoy eternal beatitude, and also that his divine wisdom cannot do otherwise than provide for it. As, however, it is of his divine love that man should feel heavenly beatitude in himself as his own, and this cannot be done unless he is kept perfectly in the appearance that he thinks, wills, speaks, and acts from himself, therefore the Lord cannot lead man any otherwise than according to the laws of his Divine Providence.

325. II. *That thence it is of the Divine Providence that every man is capable of being saved, and that those are saved who acknowledge a God and lead a good life.* That every one is capable of being saved is evident from what has been demonstrated above. Some are of opinion that the church of the Lord is only in the Christian world, because

the Lord is known there only, and the Word is there only; yet there are many who believe that the church of God is common, or extended and spread over the whole earth, consequently among those likewise who are ignorant of the Lord, and have not the Word; urging, that this is not their fault, that there is no help for their ignorance, and that it is not consistent with the love and mercy of the Lord that any one should be born for hell, when they are nevertheless all equally men. Now as there is a belief among Christians,—among many at least, if not among all,—that the church is common, and it is also called a communion, it follows that there are some very common or general essentials of the church, which are the constituents in all religions, and form such communion. That these most common or general essentials are the acknowledgment of a God, and the good of life, will be seen in the following order. 1. That the acknowledgment of a God effects a conjunction of God with man, and of man with God, and that the denial of a God produces a disjunction. 2. That every one acknowledges God, and is joined unto him, according to the good of his life. 3. That the good of life, or to live well, is to shun evils because they are contrary to religion, therefore against God. 4. That these are the common essentials of all religions, by which every one may be saved.

326. But these propositions are to be viewed and demonstrated separately. I. *That the acknowledgment of a God effects a conjunction of God with man, and of man with God, and that the denial of a God produces a disjunction.* Some may think that they who do not acknowledge a God can be saved as well as they who do, provided they lead a moral life; saying, What does acknowledgment signify? Does it not consist in thought only? Cannot I easily acknowledge, when I know for certain, that there is a God? I have heard of him, but I never saw him; let me see him, and I will believe. Such is the language of many who deny God,

when it is permitted them to reason freely with one who acknowledges God. But that the acknowledgment of a God conjoins, and the denial of a God separates, shall be illustrated by some particulars known to me in the spiritual world. In that world, when any one thinks of another, and desires to speak with him, the other is immediately present. This is common in the spiritual world, and never fails; the reason of which is, that in that world there is no distance, as in the natural world, but only an appearance of it. Another particular is, that as thought from some knowledge of another causes his presence, so love from some affection for another causes conjunction with him, by which it comes to pass that they go together, converse in a friendly manner, dwell in one house or in one society, often meet, and do mutual good offices to each other. The reverse also takes place; for he who does not love another, more especially he who hates another, does not see nor meet him, and the distance between them is in proportion to the degree in which there is a want of love, or in which hatred prevails. Even if he is present, and then remembers his hatred, he becomes invisible. From these particulars may appear what is the cause of presence and what the cause of conjunction in the spiritual world, namely, that presence proceeds from remembrance of another with a desire to see him, and conjunction proceeds from the affection which is of love. It is the same with all things which are in the human mind: therein are things innumerable, and all the particulars there are consociated or conjoined according to affections, or as one thing loves another. This conjunction is spiritual conjunction, which is like itself both in things general and in things particular. This spiritual conjunction derives its origin from the conjunction of the Lord with the spiritual world, and the natural world, in general and in particular. From this consideration it is evident, that in proportion as any one acknowledges the Lord, and thinks of him from knowledge, the Lord is present;

and in proportion as any one acknowledges him from the affection of love, the Lord is conjoined with him: on the contrary, that in proportion as any one does not acknowledge the Lord, the Lord is absent; and in proportion as any one denies him, he is separated from him. Conjunction causes the Lord to turn the face of man to himself, and then to lead him; and disjunction causes hell to turn the face of man to itself, and to lead him: all the angels of heaven, therefore, turn their faces to the Lord as the sun, and all the spirits of hell turn away their faces from the Lord. Hence is evident what is the effect produced by the acknowledgment of a God, and what by the denial of a God. They, also, who deny God in the world, deny him after death, becoming organized according to the description above, n. 319; and the organization induced in the world remains to eternity. *SECONDLY, That every one acknowledges God, and is conjoined with him, according to the good of his life.* All who know any thing of religion may know God. They can also speak of God from science or the memory, and some even think of God from the understanding; but this, unless a man leads a good life, produces nothing but presence; for he can turn himself from God notwithstanding, and turn himself to hell, which is the case if he leads a bad life. None can acknowledge God in their hearts except those who lead a good life; and these, according to the good of their life, the Lord turns away from hell, and turns to himself. The reason is, because these alone love God; for they love divine things, which are from him, by doing them. The divine things, which are from God, are the precepts of his law; and these are God, because he is his own proceeding divine. As this is to love God, wherefore the Lord says, "He that keepeth my commandments, he it is that loveth me; and he that loveth me not keepeth not my sayings" (John xiv. 21—24). This is the reason why there are two tables of the decalogue,—one for God and the other for man. God continually

operates, that man may receive the things which are in his table; but if man does not the things which are in his table, he receives not with acknowledgment of heart the things which are in God's table; and if he does not receive them, he is not conjoined. Therefore those two tables were joined together, that they might be one, and were called the tables of the covenant, and covenant signifies conjunction. The reason why every one acknowledges God and is conjoined with him according to the good of his life, is, because good of life is similar to the good which is in the Lord, and which therefore is from the Lord; consequently, when man is in the good of life, conjunction is effected. It is the contrary with evil of life; for this rejects the Lord. **THIRDLY, *That good of life, or to live well, is to shun evils because they are contrary to religion, therefore against God.*** That this is good of life, or to live well, is fully shewn in *The Doctrine of Life for the New Jerusalem*, from beginning to end. To which I will only add, that if you do good in all abundance; if, for example, you build churches, adorn and fill them with donations, lay out money in hospitals and charities, give alms daily, help widows and orphans, regularly perform the ceremonies of divine worship, if even you think, speak, and preach things holy as from the heart, and yet do not shun evils as sins against God, all those goods are not goods, but are either hypocritical or meritorious; for there is inwardly evil in them notwithstanding, since the life of every one is in all and every thing that he does. Goods are no otherwise made goods than by the removal of evil from them. Hence it is evident, that to shun evils because they are contrary to religion, and therefore against God, is to live well. **FOURTHLY, *That these are the common essentials of all religions, by which every one may be saved.*** To acknowledge a God, and not to do evil because it is against God, are the two things by virtue of which religion is religion. If one of them is wanting, it cannot be called religion; for to acknowledge a

God and to do evil is contradictory, as well as to do good and not to acknowledge a God: one does not take place without the other. It is provided by the Lord that there is some religion almost every where, and that in every religion there are these two essentials. It is provided by the Lord that every one who acknowledges a God, and abstains from evil because it is against God, has a place in heaven; for heaven in the complex resembles one man, whose life or soul is the Lord. In that celestial man there are all things which are in a natural man; with that difference which exists between things celestial and natural. It is well known that in a man there are not only organized forms, consisting of blood-vessels and nervous fibres, which are called viscera, but also skins, membranes, tendons, cartilages, bones, nails, and teeth, which have life in a less degree than the organized forms themselves, to which they serve as ligaments, teguments, and supports. That celestial man, which is heaven, in order that there may be all these parts in him, cannot be composed of men all of one religion, but of men of different religions; and hence, all who apply to their lives those two universals of the church have a place in that celestial man, that is, in heaven, and there enjoy felicity, each in his degree; but on this subject see more above, n. 254. That these two essentials are primary in every religion may appear from their being the two essentials which the decalogue teaches; and the decalogue was primary in the Word, being promulgated from Mount Sinai by Jehovah *viva voce*, and written upon two tables of stone by the finger of God; then, being deposited in the ark, it was called Jehovah, and constituted the holy of holies in the tabernacle and the most sacred place in the temple at Jerusalem; and all things there derived their sanctity from it alone. Concerning the decalogue in the ark, more may be seen from the Word in *The Doctrine of Life for the New Jerusalem*, n. 53—61; to which I will add as follows: it is known from the Word that the ark, in which

were the two tables whereupon the decalogue was written, was taken by the Philistines, and placed in the temple of Dagon, in Ashdod; that Dagon fell down before it to the earth; that afterwards his head and the palms of his hands were separated from his body, and lay upon the threshold of the temple; that the Ashdodites and Ekronites, by reason of the ark, were smitten with emerods to the number of several thousands, and that their country was wasted by mice; also, that the Philistines, by the advice of the chiefs of their nation, made five emerods, five golden mice, and a new cart, upon which they set the ark, with the emerods and golden mice beside it, and by two kine, which lowed in the way before the ark, sent it back to the children of Israel, by whom the kine and the cart were sacrificed. See 1 Sam. chaps. v. and vi. It shall now be shewn what all these particulars signified. The Philistines signified those who are in faith separate from charity; Dagon represented their religion; the emerods, whereby they were smitten, signified natural loves, which when separated from spiritual love are unclean; the mice signified the devastation of the church by falsifications of truth; the new cart upon which they sent back the ark, signified new, but natural doctrine, for chariot in the Word signifies doctrine grounded in spiritual truths; the kine signified good natural affections; the golden emerods signified natural loves purified and made good; the golden mice signified the vastation of the church removed by good, for gold in the Word signifies good; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections; and the offering the kine with the cart, as a burnt-offering, signified that thus atonement would be made to the Lord. These are the things which are spiritually meant by those historical facts: connect them into one sense, and make the application. That by the Philistines are represented those who are in faith separate from charity may be seen in *The Doctrine*

of the *New Jerusalem concerning Faith*, n. 49—54; and that the ark, by reason of the decalogue therein contained, was the most holy thing of the church, see *The Doctrine of Life for the New Jerusalem*, n. 53—61.

327. III. *That it is a man's own fault if he is not saved.* This truth is acknowledged by every rational man as soon as it is heard, viz. that evil cannot flow from good, nor good from evil, because they are opposites; consequently, that from good nothing but good can flow, and from evil nothing but evil. When this truth is acknowledged, the following is acknowledged also, viz. that good can be turned into evil, not by a good but by an evil recipient, for every form turns what is influent into its own quality. See above, n. 292. Now as the Lord is good in its very essence, or good itself, it is evident that evil cannot flow from him, nor be produced by him; but that it can be turned into evil by a recipient subject, whose form is a form of evil. Such a subject is man with respect to his proprium, which continually receives good from the Lord, and continually turns it into the quality of its form, which is a form of evil. Hence it follows that it is a man's own fault if he is not saved. Evil is indeed from hell; yet as a man receives it thence as his own, and thereby appropriates it to himself, it makes no difference whether you say that evil is from man, or that evil is from hell. But whence there is an appropriation of evil in such a degree that religion perishes, shall be shewn in the following series. 1. That every religion in process of time decreases and is consummated. 2. That every religion decreases and is consummated by an inversion of the image of God in man. 3. That this takes place from a continual accumulation of hereditary evil in successive generations. 4. That it is provided by the Lord, notwithstanding, that every one is capable of being saved. 5. That it is also provided that a new church should succeed in place of the former vastated church.

328. But these propositions are to be demonstrated in their

series. *FIRST, That every religion in process of time decreases and is consummated.* Upon this earth there have been several churches, one after another, since, wherever the human race exists, there a church exists; for heaven, which is the end of creation, consists of the human race, as was demonstrated above; and no one can enter into heaven, unless he be in the two universals of the church, which are the acknowledgment of a God, and the leading a good life, as is shewn above, n. 326; hence it follows that there have been churches upon this earth from the most ancient times down to the present. These churches are described in the Word, but not historically, with the exception of the Israelitish and Jewish church, before which, nevertheless, there existed several that are only described in the Word under the names of nations and persons, and certain particulars concerning them. The most ancient church, which was the first, is described by Adam and his wife Eve. The succeeding church, which is to be called the ancient church, is described by Noah and his three sons, and by their posterity. This was extensive and spread over many kingdoms of Asia, namely, the land of Canaan on both sides Jordan, Syria, Assyria, and Chaldea, Mesopotamia, Egypt, Arabia, Tyre, and Sidon; and among these was the ancient Word, mentioned in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 101, 102, 103. That such church existed in those kingdoms is evident from various particulars recorded concerning them in the prophetic parts of the Word. But that church was remarkably changed by Eber, from whom the Hebrew church had its origin; in which latter sacrificial worship was first instituted. From the Hebrew church sprang the Israelitish and Jewish church, established with much solemnity for the sake of the Word which was therein to be written. These four churches are meant by the image seen by Nebuchadnezzar in a dream, whose head was of pure gold, the breast and arms of silver, the belly and

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thighs of brass, and the legs and feet of iron and clay (Dan. ii. 32, 33). Nor is any thing else meant by the golden, silver, copper, and iron ages mentioned by ancient writers. That the Christian church succeeded the Jewish church is well known; and it may be seen from the Word that all these churches respectively declined in process of time, till there was an end of them, which is called the consummation. The consummation of the most ancient church, which was occasioned by eating of the tree of knowledge, whereby is signified the pride of self-derived intelligence, is described by the deluge. The consummation of the ancient church is described by various devastations of the nations treated of in the historical as well as in the prophetic parts of the Word, especially by the casting out of the nations from the land of Canaan by the children of Israel. The consummation of the Israelitish and Jewish church is understood by the destruction of the temple at Jerusalem; by the carrying away of the Israelitish people into perpetual captivity, and of the Jewish nation to Babylon; and, lastly, by the second destruction of the temple, of Jerusalem also at the same time, and the dispersion of that nation; which consummation is foretold in many places in the prophets, and in Daniel ix. 24—27. But the successive vastation of the Christian church, to its final period, is described by the Lord, in Matthew xxiv. in Mark xiii. and in Luke xxi; and the consummation itself in the Apocalypse. Hence it may appear that the church in process of time decreases and is consummated; and that it is the same with religion. **SECONDLY, *That every religion decreases and is consummated by an inversion of the image of God in man.*** It is well known that man was created in the image of God according to the likeness of God (Genesis i. 26); but it shall be explained what an image of God is, and what a likeness of God. God alone is love and wisdom; and man was created that he might be a receptacle of both,—that his will might be a receptacle of divine love, and his under-

standing a receptacle of divine wisdom. That these two principles are in man from creation, that they constitute the man, and that they are also formed in every one in the womb, was shewn above. Man, then, is an image of God by his being a recipient of divine wisdom, and a likeness of God by his being a recipient of divine love; therefore the receptacle which is called the understanding is an image of God, and the receptacle which is called the will is a likeness of God; and since man was created and formed to be a receptacle, it follows that he was created and formed that his will might receive love from God, and his understanding wisdom from God. These man receives, when he acknowledges God, and lives according to his commandments, but in a greater or less degree in proportion as by religion he knows God and knows his commandments, consequently, in proportion as he knows truths; for truths teach what God is and how he is to be acknowledged, also what his commandments are, and how man is to live according to them. The image and likeness of God, although seemingly destroyed in man, are not actually destroyed; for they remain inherent in his two faculties called liberty and rationality, which have been abundantly treated of above. They became seemingly destroyed, when man made the receptacle of the divine love, which is his will, a receptacle of self-love, and the receptacle of the divine wisdom, which is his understanding, a receptacle of self-derived intelligence. He thereby inverted the image and likeness of God; for he turned those receptacles away from God, and turned them to himself. Hence it is, that they are closed above and opened below, or closed before and opened behind, when nevertheless by creation they were open before and closed behind; and when they are thus inversely opened and closed, the receptacle of love, or the will, receives influx from hell or from its proprium, and so also does the receptacle of wisdom, or the understanding. Hence arose in the churches the worship of men instead of

the worship of God, and worship grounded in doctrines of falsity instead of that grounded in doctrines of truth,—the latter from self-derived intelligence, the former from self-love. From these considerations it is evident, that religion in process of time decreases and is consummated by an inversion of the image of God in man. **THIRDLY,** *That this takes place from a continual accumulation of hereditary evil in successive generations.* That hereditary evil is not from Adam and his wife Eve in consequence of their eating of the tree of knowledge, but that it is successively derived from parents and transplanted into their offspring, thus by continual additions is augmented from generation to generation, was stated and shewn above. When evil is thereby accumulated among many, it spreads and extends itself to others; for in all evil there is a lust of seducing, which in some is ardent in consequence of their rage against what is good; and thence proceeds the contagion of evil. When this has invaded the dignitaries, rulers, and leading men in the church, religion is perverted, and the means of cure, which are truths, are corrupted by falsifications; hence proceed in such case the successive vastation of good and desolation of truth in the church, until the consummation is complete. **FOURTHLY,** *That nevertheless it is provided by the Lord, that every one is capable of being saved.* It is provided by the Lord that there should be a religion every where, and that in every religion there should be the two essentials of salvation, which consist in acknowledging a God, and in not doing evil because it is against God. Other things appertaining to the understanding and thence to the thought, which are called matters of faith, are provided for every one according to his life, for they are accessories to life; and if they precede, still they do not receive life before. It is also provided that all who have lived well and acknowledged a God should be instructed after death by the angels, and then they who have been in these two essentials of religion in this world accept

the truths of the church, such as they are in the Word, and acknowledge the Lord as the God of heaven and the church; which doctrine they receive more readily than Christians who have carried out of the world with them an idea of the Lord's humanity separate from his divinity. It is moreover provided by the Lord, that all who die in their infancy, wherever they may be born, should be saved. There is also given to every man after death an opportunity of amending his life, if possible. All are instructed and led of the Lord by angels; and as they then know that they are living after death, and that there are such places as heaven and hell, they at first receive truths; but they who have not acknowledged a God, and shunned evils as sins in this world, are in a short time after disgusted with truths, and recede; they who have acknowledged them with their mouths, and not in their hearts, being like the foolish virgins, which had lamps, but no oil, and sought oil of others, and also went and bought it, yet were not admitted to the marriage. Lamps signify truths of faith, and oil signifies good of charity. Hence it may appear, that by the Divine Providence every one is capable of being saved, and that it is a man's own fault if he is not saved. FIFTHLY, *That it is also provided that a New Church should succeed in place of the former vastated church.* This has been the case from the most ancient times, namely, that when a former church was vastated, a new one succeeded: after the most ancient church the ancient church succeeded: after the ancient, the Israelitish or Jewish; after that, the Christian church; and that after this last, a New Church will succeed is foretold in the Apocalypse, in which such church is signified by the New Jerusalem descending from heaven. The reason why a New Church is provided by the Lord to succeed the former vastated church, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 104—113.

329. IV. *That thus all are predestined to heaven, and*

none to hell. That the Lord casts none into hell, but that the spirit casts himself thither, is shewn in the work concerning *Heaven and Hell*, published in London in the year 1758, n. 545—550. This is the case with every wicked and impious person after death; and it is the same with the wicked and impious in this world, with this difference, that in this world they may be reformed and embrace and imbibe the means of salvation, but not so after their departure out of the world. The means of salvation relate to these two things; the shunning of evils because they are contrary to the divine laws in the decalogue, and the acknowledgment that there is a God. This every one may do, provided he does not love evils; for the Lord flows continually with power into the will that he may be able to shun evils, and with power into the understanding that he may be able to think that there is a God; yet no person can do the one without at the same time doing the other: these two things are joined together like the two tables of the decalogue; of which one is for the Lord, and the other for man. The Lord from his table illuminates every one, and gives power; but in proportion as man does the things which are in his own table, he receives power and illumination: before this the two appear as if they were laid upon one another and sealed up, but as man does the things which are in his table, they are disclosed and opened. What is the decalogue at this day but as a book that is shut, or open only in the hands of infants and children? Tell any one who is of an advanced age, You must not do such a thing, because it is contrary to the decalogue, and who attends to you? but if you say, Do not such a thing because it is contrary to the divine laws, this he can attend to; and yet the precepts of the decalogue are the very essential divine laws. An experiment was made with several in the spiritual world, who, when the decalogue or catechism was repeated, rejected it with contempt; the reason of which is, that the decalogue in its second table, which

is the table of man, teaches that evils are to be shunned; and he who does not shun them, whether from impiety or from a religious notion that works are of no avail, but faith only, when the decalogue or catechism is repeated, hears it with some contempt, as though he heard mention made of some child's book, which is no longer of any use to him. These particulars are stated in order that it may be known, that there is not wanting to any man a knowledge of the means by which he may be saved, nor the power of being saved if he will; from which it follows, that all are predestined for heaven, and none for hell. But as there prevails among some a belief in predestination to no salvation, which is damnation, and as such a belief is hurtful, and cannot be dispelled unless reason also sees the madness and cruelty of it, therefore it shall be treated of in the following series. 1. That any other predestination than predestination to heaven, is contrary to the divine love and its infinity. 2. That any other predestination than predestination to heaven is contrary to the divine wisdom and its infinity. 3. That it is an insane heresy to suppose that they only are saved who are born within the church. 4. That it is a cruel heresy to suppose that any of the human race are predestined to be damned.

330. That it may appear how hurtful is a faith in predestination, as commonly understood, these four propositions shall be resumed and confirmed. FIRST, *That any other predestination than predestination to heaven, is contrary to the divine love, which is infinite.* That Jehovah or the Lord is divine love, and that the divine love is infinite, and the *esse* of all life; also, that man was created in the image of God according to the likeness of God, is demonstrated in the treatise concerning *The Divine Love and the Divine Wisdom*. Since, also, every man is formed in the womb in that image according to that likeness by the Lord, as is also demonstrated, it follows, that the Lord is the heavenly Father

of all men, and that men are his spiritual children. So is Jehovah or the Lord called in the Word, and so are men called therein; therefore he says, "Call no man your Father upon the earth; for one is your Father, which is in heaven" (Matt. xxiii. 9); by which is meant that he alone is the Father as to life, and that an earthly Father is only such as to the covering of life, which is the body. In heaven, therefore, no other Father is made mention of but the Lord. That men, who do not invert that life, are called his sons, and said to be born of him, is also evident from many passages in the Word. Hence it may appear, that the Divine Love is in every man, the wicked as well as the good; consequently, that the Lord, who is divine love, cannot act any otherwise with them than as a father upon earth does with his children, only with infinitely more tenderness, because the divine love is infinite; also, that he cannot recede from any one, because the life of every one is from him. It appears as if he receded from the wicked, whereas it is the wicked themselves who recede; but still out of love he leads them: therefore the Lord says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: what man is there of you, whom if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 7—11); and in another place, that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). Moreover, it is known in the church that the Lord desires the salvation of all, and not the death of any. Hence it may be seen that any other predestination than predestination to heaven is contrary to the divine love. *SECONDLY, That any other predestination than predestination to heaven, is contrary to the divine wisdom, which is infinite.* The divine love through its divine wisdom provides means by which every man may be saved; there-

fore to say that there is any other predestination than predestination to heaven is to say that it cannot provide means by which salvation may be effected, when, nevertheless, all are possessed of the means, as was shewn above, and these are from the Divine Providence, which is infinite. The reason why there are some who are not saved, is, because the divine love desires that man should feel in himself the felicity and bliss of heaven, for otherwise it would be no heaven to him; and this cannot be effected unless it appears to him that he thinks and wills from himself, for without that appearance nothing would be appropriated to him, nor would he be a man. For this reason there is a Divine Providence, which is of the divine wisdom from the divine love. By this, however, is not taken away the truth that all are predestined for heaven, and none for hell; yet it would be taken away if means of salvation were wanting. But that the means of salvation are provided for every one, and that heaven is of such a nature that all who live well, of whatever religion they be, may have a place there, was shewn above. Man is like the earth, which produces all kinds of fruits, and by virtue of which faculty earth is earth; but its producing evil fruit does not take away its power of producing good fruit also, which would be taken away, however, if it could only produce evil fruit. Man may also be compared to an object which variegates the rays of light in itself; if this presents to the eye disagreeable colours only, it is not the fault of the light, for its rays may also be variegated to produce pleasing colours. *THIRDLY, That to suppose that they only are saved who are born within the church is an insane heresy.* They who are born without the church are men as well as those who are within it; they are of the same heavenly origin, and are equally living and immortal souls; they have a religion by which they acknowledge that there is a God, and that they ought to live well; and he who acknowledges a God and lives well, becomes spiritual in his degree, and is saved,

as was shewn above. It is alleged that they are not baptized ; but baptism does not save any except those who are spiritually washed, that is, regenerated, for baptism is a sign and memorial thereof. It is alleged also that the Lord is not known to them, and that without the Lord there is no salvation ; yet no one has salvation merely by the Lord's being known to him, but by living according to his precepts ; and the Lord is known to every one who acknowledges a God, for he is the God of heaven and earth, as he himself teaches in Matt. xxviii. 18 ; and in other places. Besides, they who are without the church have an idea of God as a man more than the Christians ; and they who have this idea, and live well, are accepted by the Lord, for they acknowledge God to be one in person and in essence, which Christians do not. They also think of God in their life ; for they consider evils as sins against God, and they who do this think of God in their life. Christians have the precepts of their religion from the Word ; but there are few who draw any precepts of life from it. The Papists do not read it ; and they of the Reformed Church who are in faith separate from charity do not attend to those things in it which relate to life, but only to those which relate to faith, and yet the whole Word is nothing else but the doctrine of life. Christianity prevails only in Europe ; the religion of the Mahometans and Gentiles in Asia, the Indies, Africa, and America ; and the human race in the last-mentioned parts of the world is ten times more numerous than in the Christian countries, yet in the latter there are but few who place religion in a good life : what then can be greater madness than to think that the latter only are saved, and the former condemned, or that man possesses heaven by his birth, and not by his life ? Therefore the Lord says, " I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast out " (Matt. viii. 11,

12). *FOURTHLY, That to suppose any of the human race are predestined to be damned is a cruel heresy.* For it is cruel to think that the Lord, who is love itself and mercy itself, would suffer so vast a multitude of men to be born for hell, or that so many myriads of myriads should be born condemned and devoted, that is, born devils and satans; and that he would not out of his divine wisdom provide that they who live well and acknowledge a God should not be cast into everlasting fire and torment. The Lord is the Creator and Saviour of all; he alone leads all, and wills not the death of any one; therefore it is cruel to think and believe that so great a multitude of nations and people under his auspices and inspection should be predestined to be delivered as a prey to the devil.

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**THAT THE LORD CANNOT ACT AGAINST THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE TO ACT AGAINST THEM WOULD BE TO ACT AGAINST HIS DIVINE LOVE AND HIS DIVINE WISDOM, CONSEQUENTLY AGAINST HIMSELF.**

331. *IN The Angelic Wisdom concerning the Divine Love and the Divine Wisdom,* it is shewn, that the Lord is divine love and divine wisdom, and that these two principles are the very *esse* and life from which every thing is and lives. It is shewn, also, that the same proceed from him, and that this proceeding divine is himself. Among the things which proceed from him the Divine Providence is primary; for this is continually in the end for which the universe was created. The operation and progression of the end by its means is what is called the Divine Providence. Now as the proceeding divine is himself, and the Divine Providence is the primary thing that proceeds, it follows, that to act against the laws of his Divine Providence is to act against himself.



It may also be said that the Lord is Providence, as it is said that God is order; for the Divine Providence is the divine order primarily respecting the salvation of men; and as there is no order without laws, for laws constitute it, and every law derives this from order that it also is order, it follows, that as God is order, he is also the law of his own order. The same may be said of the Divine Providence, that as the Lord is his own providence, he is also the law of his own providence. Hence it is evident that the Lord cannot act against the laws of his Divine Providence, because to act against them would be to act against himself. Now there can be no operation but upon a subject, and by means operating upon that subject; operation, except upon a subject, and upon that by certain means, is not possible; and the subject of the Divine Providence is man; the means are divine truths whereby he has wisdom and divine goods whereby he has love; and the Divine Providence by these means operates its end, which is the salvation of man; for he who wills an end also wills means. Therefore when he effects the end, he effects it by means. But these particulars will be made more evident when they are reviewed in the following order. 1. That the operation of the Divine Providence in saving man begins at his birth, continues to the end of his life, and afterwards to eternity. 2. That the operation of the Divine Providence is continually effected by means out of pure mercy. 3. That momentaneous salvation from immediate mercy is not possible. 4. That momentaneous salvation from immediate mercy is the fiery flying serpent in the church.

332. 1. *That the operation of the Divine Providence in saving man begins at his birth, continues to the end of his life, and afterwards to eternity.* It was shewn above that a heaven out of the human race is the very end of the creation of the universe, that this end in its operation and progression is the Divine Providence for the salvation of men; and that



all things which are without man and serve for his use are secondary ends of creation, which in the aggregate have relation to all things that exist in the three kingdoms—the animal, vegetable, and mineral. When these things constantly proceed according to the laws of divine order established at their first creation, how can the primary end, which is the salvation of the human race, proceed otherwise than constantly according to the laws of its order, which are the laws of the Divine Providence? Only observe a fruit tree; does it not first spring from a small seed as a tender germ, afterwards grow successively into a stalk, spread forth its branches, which are then covered with leaves, and afterwards put forth flowers, and bear fruit, wherein it deposits new seeds, by which it provides for its perpetuity? It is the same with every shrub and every herb of the field. Do not all and singular things therein constantly and wonderfully proceed according to the laws of their order from end to end? Why then should not the primary end, which is a heaven out of the human race, do the same? Can any thing possibly take place in its progression which does not most constantly proceed according to the laws of the Divine Providence? As there is a correspondence between the life of man and the vegetation of a tree, draw a parallel or comparison. The infancy of man may be compared to the tender germ of a tree springing out of the earth from the seed; the childhood and youth of man, to that germ increasing to a stem and branches; natural truths, which every man first imbibes, to the leaves with which its branches are covered, leaves having no other signification in the Word; man's initiation into the marriage of good and true, or the spiritual marriage, to the flowers which that tree produces in the spring-time, spiritual truths being the small leaves of those flowers; the first fruits of the spiritual marriage, to the beginnings of the fruit; spiritual goods, which are the goods of charity, to the fruit, being also signified by fruit in the Word; the procreations of wisdom



from love to the seeds, by means of which procreations man becomes like a garden and a paradise. Man is also described in the Word by a tree, and his wisdom from love by a garden. Nothing else is signified by the garden of Eden. Man indeed is an evil tree from the seed; but yet there is provided an ingrafting or inoculation of branches taken from the tree of life, by which the juices drawn from the old root are converted into such as produce good fruit. This comparison is made, in order that it may be known that when there is so constant a progression of the Divine Providence in the vegetation and regeneration of trees, it must by all means be constant in the reformation and regeneration of men, who are of much more value than trees, according to these words of the Lord: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? but even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow. If God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" (Luke xii. 6, 7, 25—28.)

333. It was said that the operation of the Divine Providence in saving man begins at his birth, and continues to the end of his life. That this may be understood, it is to be observed, that the Lord sees what man is, and foresees what he desires to be, consequently what he will be; and in order that he may be a man, and thereby immortal, the freedom of his will cannot be taken away, as has been abundantly shewn above; therefore the Lord foresees his state after death, and provides for it from his birth to the end of his life; with the wicked he provides by permitting and continually withdrawing them from evils, but with the good he provides by leading them to good. Thus the Divine Providence is continually



in the operation of saving man; but more cannot be saved than desire to be saved. They desire to be saved who acknowledge God, and are led by him; and they do not desire to be saved, who do not acknowledge God, but guide themselves; for the latter do not think of eternal life and salvation, but the former do. This the Lord sees, but still leads them, and leads them according to the laws of his Divine Providence, against which he cannot act, because to act against them would be to act against his divine love and against his divine wisdom, that is, to act against himself. Now as he foresees the state of all after death, and also foresees the places of those who are not willing to be saved, in hell, and the places of those who are willing to be saved, in heaven, it follows, as before said, that he provides for the wicked their places by permitting and withdrawing, and for the good their places by leading them; and unless this were done continually from the birth of every one to his life's end, neither heaven nor hell could subsist; for without such foresight and at the same time providence, both heaven and hell would be nothing but confusion. That every one has his place provided for him by means of the Lord's foreknowledge, may be seen above, n. 202, 203. This may be illustrated by the following comparison: supposing an archer or marksman were to shoot at a mark, and a right line were drawn from the mark to the distance of a mile beyond it,—if in shooting, the arrow or ball were to miss the mark a nail's breadth only, it would, at the end of the mile, diverge immensely from the line drawn beyond the mark. Such would be the case if the Lord did not every moment, even the most minute point of time, have respect to eternity in foreseeing and providing every one his place after death; but this is done by the Lord, because all the future is present to him, and all the present is to him eternal. That the Divine Providence, in all it does, has respect to infinity and eternity, may be seen above, n. 46—69, 214, and the subsequent numbers.



334. It was said that the operation of the Divine Providence continues to eternity, because every angel is perfected in wisdom to eternity; but every one according to the degree of affection for goodness and truth he was in when he departed out of the world. It is this degree which is perfected to eternity. What is beyond this degree is without the angel, and not within him; and that which is without him cannot be perfected within him. This is meant by the good measure, pressed down, shaken, and running over, which shall be given into the bosom of those who give and forgive others (Luke vii. 37, 38), that is, who are in the good of charity.

335. II. *That the operation of the Divine Providence is continually effected by means which are out of pure mercy.* There are means and modes of the Divine Providence: means are all those things by virtue of which man is made man, and perfected with respect to his understanding and his will; modes are those things by which such means are effected. The means by virtue of which man is made man, and perfected with respect to his understanding, are included under the general appellation of truths, which become ideas in the thought, are called things in the memory, and are in themselves knowledges from which sciences are derived. All these means considered in themselves are spiritual; but as they exist in things natural, they appear from their clothing or covering as natural things, and some as material. They are infinite in number and in variety; and they are more or less simple and compound, and more or less perfect or imperfect. There are means for forming and perfecting civil natural life; also for forming and perfecting moral rational life; and for forming and perfecting spiritual celestial life. These means succeed, one kind after another, from infancy to the latest age of man, and after that to eternity; and as they succeed, by increasing, those which were prior become means of those which are posterior, since they enter



into every thing that has a form as mediate causes ; for from these every effect or every conclusion is efficient, and thence becomes a cause. Thus posteriors successively become means ; and as this goes on to eternity, there is no postreme or ultimate that closes the whole ; for as eternity is without end, so wisdom, which increases to eternity, is also without end. If there were any end to wisdom in a wise man, the delight of his wisdom, which consists in its perpetual multiplication and fructification, would perish ; so would also the delight of his life ; and in place of it would succeed the delight of glory, in which alone there is no celestial life. In such case a man no longer becomes wise like a young man, but like an old man, and at length like a decrepid man. Although the wisdom of a wise man in heaven increases to eternity, yet there is no such approximation of angelic wisdom to the divine wisdom as to reach it. It may be illustrated by what is said of a right line drawn about an hyperbola, continually approaching, but never touching it ; and by what is said of squaring the circle. Hence may appear what is meant by means by which the Divine Providence operates, that man may be man, and be perfected in regard to his understanding, and that these means are included under the general appellation of truths. There is also a similar number of means, by which man is formed and perfected in regard to his will ; but these are comprehended under the general appellation of goods. From the latter man derives love, and from the former wisdom. The conjunction of them makes the man ; for such as is the conjunction such is the man. It is this conjunction which is called the marriage of goodness and truth.

336. But the modes by which the Divine Providence operates upon means and by means, in forming man and perfecting him, are also infinite in number and in variety. They are as numerous as are the operations of the divine wisdom from the divine love for the salvation of man, conse-



quently as numerous as are the operations of the Divine Providence according to its laws above treated of. That these modes are of a very hidden nature was illustrated above by the operations of the soul upon the body, concerning which man knows so little that it can scarcely be called any thing; as, how the eye, the ear, the nose, the tongue, and the skin feel, how the stomach digests, the mesentery prepares the chyle, the liver elaborates the blood, the pancreas and spleen purify it, the kidneys separate impure humours from it, the heart collects and distributes it, the lungs decant it, and how the brain sublimates the blood and vivifies it anew, besides innumerable other things, all of which are arcana which scarce any science can enter into. It is therefore evident, that still less can the secret operations of the Divine Providence be entered into; it is sufficient that the laws of it are known.

337. The reason why the Divine Providence effects all things out of pure mercy, is, because the divine essence itself is pure love; it is that which operates by the divine wisdom; and that operation is what is called the Divine Providence. The reason why that pure love is pure mercy is, 1. That it operates with all who are in the world, who are such that they can do nothing from themselves. 2. That it operates with the evil and unjust, as well as with the good and just. 3. That it leads the former in hell, and snatches them out of it. 4. That it continually strives with them there, and fights for them against the devil, that is, against the evils of hell. 5. That for this purpose it came into the world, and underwent temptations even to the last of them, which was the passion of the cross. 6. That it acts continually with the unclean that it may cleanse them, and with the insane that it may heal them; consequently, it labours continually out of pure mercy.

338. III. *That momentaneous salvation from immediate mercy is not possible.* In the foregoing pages it is shewn



that the operation of the Divine Providence for the salvation of man begins at his birth, continues to the end of his life, and afterwards to eternity; also, that this operation is continually carried on by means out of pure mercy; hence it follows, that there is no such thing as momentaneous salvation, nor immediate mercy. But as many, who do not think at all from the understanding concerning matters of the church or of religion, believe that they are saved from immediate mercy, consequently that salvation is momentaneous, and yet this is contrary to the truth, and is besides a hurtful belief, it is requisite that it should be considered in its proper order. 1. That a belief in momentaneous salvation from immediate mercy is taken from the natural state of man. 2. That such a belief proceeds from ignorance of his spiritual state, which is totally different from his natural state. 3. That the doctrines of all the churches in the Christian world considered interiorly are against momentaneous salvation from immediate mercy; but yet that it is established by men of the external church. *FIRST, That a belief in momentaneous salvation from immediate mercy is taken from the natural state of man.* The natural man from his own state knows no otherwise than that heavenly joy is like wordly joy, and enters by influx and is received in the same manner; for example, that it is like a man who had been poor becoming rich, and so being removed from a sorrowful state of poverty to a happy state of opulence; or like a man who had before been of no estimation being honoured, and so being removed from a state of contempt to a state of glory; or like going out of the house of mourning to nuptial joys. Since these states can be changed within a day, and no other idea is entertained of the state of man after death, it is evident whence it arises that there is a belief in momentaneous salvation from immediate mercy. In the world, also, it is possible for many persons to be in one company, in one civil society, and to be merry together, yet all of them to differ in their minds.



This is the case in a natural state ; and the reason is, that the external of one man may be accommodated to the external of another man, although their internals be dissimilar. From this natural state it is concluded, that salvation consists only in admission to the angels in heaven, and that admission is from immediate mercy ; therefore it is also believed that heaven can be given to the wicked as well as the good, and that then there is a consociation similar to what takes place in the world, with this difference only, that it is full of joy. *SECONDLY, But that this faith proceeds from ignorance of a spiritual state, which is totally different from a natural state.* The spiritual state, which is the state of man after death, is treated of in many places above, where it is shewn that every one is his own love, that no one can live with any others but such as are in a similar love, and that if he comes to others, he cannot respire his own life. Hence it is that every one after death enters into a society similar to himself, composed of such as are in a similar love ; that he acknowledges them as his relatives and friends ; and, what is wonderful, that when he meets with them and sees them, it is as though he had known them from his infancy. This circumstance has its ground in the nature of spiritual affinity and friendship. Nay more, no one in a society can dwell in any other house than his own ; every one having his own house, which he finds prepared for him as soon as he comes into the society. He may be in company with others out of his house, but yet cannot dwell any where but in it ; and what is still more, no one can sit in an apartment in another's house in any place but his own ; if he sits in any other place, he becomes impotent of mind and silent ; and, what is wonderful, every one when he enters a room knows his own place. It is the same in temples, and also in assemblies when they are met together. From these circumstances it is evident that a spiritual state is totally different from a natural state, and such indeed that no one can be any where but where his reigning love is ;



for there is the delight of his life, and every one desires to be in the delight of his life; the spirit of a man cannot be any where else, because that constitutes his life, even his very respiration, as also the pulsation of his heart. It is otherwise in the natural world, where the external man is taught from his infancy to feign, in his countenance, speech, and gesture, delights different from those of his internal. Therefore, from the state of a man in the natural world, a conclusion cannot be formed concerning his state after death; for the state of every one after death is spiritual, and is such that he cannot be any where else but in the delight of his love, which he acquired to himself by his life in the natural world. Hence it may plainly appear, that no one who is in the delight of hell can be let into the delight of heaven, which in general is called heavenly joy, or, what amounts to the same, he who is already in the delight of evil cannot be let into the delight of good. It may be still more clearly concluded from this circumstance that the liberty of ascending into heaven is not refused any one after death: the way is shewn him, leave is given, and he is introduced; but when he comes into heaven, and by breathing draws in the delight of it, he begins, if he be in evil, to feel anguish in his breast, to be tormented at heart, to experience a swoon, in which he writhes himself like a snake placed before the fire, and with his face averted from heaven and turned toward hell, escapes headlong; nor can he rest except in a society of his own prevailing love. Hence it may appear that to go to heaven is not allowed to any one from immediate mercy, consequently, that it does not consist in admission merely, as many in this world imagine; and that salvation is not momentaneous, for this supposes immediate mercy. There were some, who in the world believed in momentaneous salvation from immediate mercy, and when they became spirits were desirous that their infernal delight or delight of evil might, by means of the divine omnipotence and the divine mercy together, be changed into



heavenly delight, or delight of good ; and as this was their desire, it was permitted that it should be done by angels, who instantly removed their infernal delight : but then, because it was the delight of their life's love, consequently their life itself, they lay as if they were dead, deprived of all sense and motion ; nor was it possible to infuse into them any other life but their own, because all things of their minds and bodies were in a state of retroversion, and could not be contrariwise retorted or wrested. They were therefore revived by the intromission of the delight of their life's love ; and afterwards they said, that in that state they felt interiorly something direful and horrible, which they would not make known. Hence it is said in heaven, that it is easier to convert an owl into a dove, or a serpent into a lamb, than an infernal spirit into an angel of heaven. *THIRDLY, That the doctrines of the churches in the Christian world interiorly considered are against momentaneous salvation from immediate mercy, but yet that it is established by men of the external church.* The doctrines of all churches, viewed interiorly, teach life. Where is there any church whose doctrine does not teach that man ought to examine himself ; to see and acknowledge his sins ; to confess them, repent, and then lead a new life ? Who is admitted to the holy communion without this admonition and command ? Inquire, and you will be confirmed. What church is there whose doctrine is not founded upon the precepts of the decalogue ? and the precepts of the decalogue are precepts of life. What man is there of the church, in whom there is any thing of the church, who does not acknowledge, as soon as he hears it, that he who lives well is saved, and that he who lives wickedly is condemned ? Therefore in the Athanasian creed, which is also the doctrine received in the whole Christian world, it is said, that the Lord will "come to judge the quick and the dead ; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire." From which it is



evident that the doctrines of all churches, viewed interiorly, teach life; as they teach life, they teach that salvation is according to life; and the life of man is not inspired in a moment, but formed successively, and reformed as man shuns evils as sins, consequently, as he knows what sin is and sees and acknowledges it, as he does not will it and therefore desists from it, and as he also knows the means which relate to the knowledge of God. By these, which cannot be infused in a moment, the life of man is formed and reformed; for hereditary evil, which in itself is infernal, is to be removed, and in place of it, good, which in itself is celestial, is to be implanted. Man, from his hereditary evil, may be compared to an owl as to understanding, and to a serpent as to will; and a reformed man may be compared to a dove as to understanding, and to a lamb as to will; therefore momentaneous reformation and thence salvation may be compared to the momentaneous conversion of an owl into a dove and a serpent into a lamb. Who that knows any thing of the life of man does not see that this cannot be effected, except the nature of the owl and serpent be taken away, and the nature of the dove and lamb be implanted? Besides, it is well known that every intelligent man may become more intelligent, and every wise man more wise; that intelligence and wisdom in man may increase, and in some do increase, from infancy to their life's end; and that thus man is continually perfected. Why should not this be more eminently the case with spiritual intelligence and wisdom, which ascends by two degrees above natural intelligence and wisdom? When it ascends, it becomes angelic, which is unutterable; and that this in angels increases to eternity was stated above. Who may not comprehend, if he will, that what is perfected to eternity cannot possibly be perfect in an instant?

339. Hence then it is evident, that all who think from life concerning salvation, do not think of any momentaneous salvation from immediate mercy, but of the means of salvation,



on which and by which the Lord operates according to the laws of his Divine Providence, and by which therefore man is led out of pure mercy by the Lord. But they who do not think from life concerning salvation, imagine there is something momentaneous in salvation, and something immediate in mercy; as do they also who separate faith from charity. Charity is life, and they suppose there is something momentaneous in faith at the hour of death, if not before. They also do the same who believe remission of sins without repentance to be absolution from sins, consequently salvation, and who with this idea receive the Lord's Supper; likewise they who have faith in the indulgences of monks, in their prayers for the dead, and in their dispensations grounded in the power they claim over the souls of men.

340. IV. *That momentaneous salvation from immediate mercy is the fiery flying serpent in the church.* By a fiery flying serpent is meant evil shining from infernal fire, the same as is meant by the fiery flying serpent in Isaiah, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (xiv. 29). Such an evil flies in the church when there is faith in momentaneous salvation from immediate mercy; for thereby, 1. Religion is abolished; 2. Security is induced; and 3. Damnation is imputed to the Lord. As to what concerns the FIRST, *That thereby religion is abolished*; there are two essentials and at the same time universals of religion, an acknowledgment of a God, and repentance. These two essentials are useless to those who think to be saved barely from mercy, without regard to their lives; for what need have they of anything more than to say, God have mercy upon me? As to every thing else appertaining to religion, they are in the dark, indeed they love darkness. Of the first essential of the church, which is an acknowledgment of God, they only think, What is God? Who ever saw him? If it is



affirmed that there is a God, and that he is one, they assent that he is one; if it is affirmed that there are three, they also say that there are three, but that these three are to be called one. This is their acknowledgment of God. Of the other essential of the church, which is repentance, they think nothing at all, nor consequently any thing of sin, and at length do not know that there is such a thing as sin. They then hear, and imbibe it with pleasure, that the law does not condemn, because a Christian is not under its yoke. If you only say, God have mercy upon me for thy Son's sake, you will be saved. This is repentance of life with them. But remove repentance, or, what amounts to the same, separate life from religion, and what remains but the words, Have mercy upon me? Hence it is, that they cannot conceive otherwise but that salvation is effected in a moment by means of those words, if not before, yet at the hour of death. In such case, what is the Word to them but like an obscure and enigmatical voice uttered from a tripod in a cave? or like an unintelligible response from the oracle of an idol? In a word, if you remove repentance, that is, separate life from religion, what else is man but evil shining from infernal fire, or a fiery flying serpent in the church? for without repentance man is in evil, and evil is hell. *SECONDLY, That by faith in momentaneous salvation from pure mercy alone, security of life is induced.* Security of life arises either from the belief of the impious that there is no life after death, or from the belief of those who separate life from salvation. A person of the latter description, although he believe in eternal life, still thinks, Whether I live well, or live ill, I can be saved, because salvation is pure mercy, and the mercy of God is universal, as he wills not the death of any one. If haply a thought occurs that mercy is to be implored by a form of words agreeable to the commonly received faith, he may think that this, if not before, can be done at the hour of death. Every man who is in such a state of security makes



light of adulteries, frauds, injustice, violence, blasphemies, and revenge; and gives a loose to his flesh and his spirit in the committing of all these evils. Nor does he know what spiritual evil is, and its concupiscences. If he hears any thing thereof out of the Word, it may be compared to something falling upon ebony and rebounding, or to something which falls into a ditch, and is swallowed up. *THIRDLY, That by such a faith damnation is imputed to the Lord.* Who but must conclude that if he is not saved it is not the fault of man, but of the Lord, when every one can be saved from pure mercy? If it be affirmed that faith is the means of salvation, he will urge, What man is there to whom such faith may not be given, as it only consists in thought, which can be infused in every state of the spirit abstracted from worldly things, even with confidence? He may further urge, I cannot take it of myself; if therefore it is not given, and man is damned, what else can the damned think than it is the Lord's fault, who could save him and would not? And would not this be to call the Lord unmerciful? Besides, in the warmth of his faith he may ask, Why can the Lord see so many damned in hell, when he is nevertheless able to save all in a moment from a principle of pure mercy? Not to mention other suggestions of a similar nature, which can be called nothing else but impious impeachments of the Divinity. Hence then it may appear, that faith in momentaneous salvation from pure mercy is the fiery flying serpent in the church.

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EXCUSE my adding this relation to fill up the superfluous paper: certain spirits by permission ascended from hell, and said to me, Thou hast written much from the Lord, write something also from us. I answered, What shall I write? They said, Write, that every spirit, whether he be good or evil, is in his own delight,—the good in the delight of his



good, and the evil in the delight of his evil. I asked them, What may your delight be? They said that it was the delight of committing adultery, stealing, defrauding, and lying. Again I asked, What is the nature of those delights? They replied, that they were perceived by others as stench from excrement, putrid smells from dead bodies, and the effluvia of stagnated urine. I said, Are those things delightful to you? They replied, Most delightful. I said, Then you are like the unclean beasts which live in such filth. They answered, If we are, we are; but such things are the delights of our nostrils. I asked, What more shall I write from you? They said, Write this, that it is permitted every one to be in his own delight, even the most unclean as it is called, provided he does not infest good spirits and angels; but as we could not do otherwise than infest them, we were driven out, and cast into hell, where we experience direful sufferings. I asked, Why did you infest the good? They replied, that they could not do otherwise. It is as if a certain fury invaded us, when we see any angel, and feel the divine sphere about him. I said, Then you are even like wild beasts. On hearing this, rage came upon them, which appeared like the fire of hatred; and to prevent their doing any mischief, they were remanded to hell. Concerning delights perceived as odours and stench in the spiritual world, see above, n. 303, 304, 305, 324.

THE END.



















Swedenborg, Emanuel,

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